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The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

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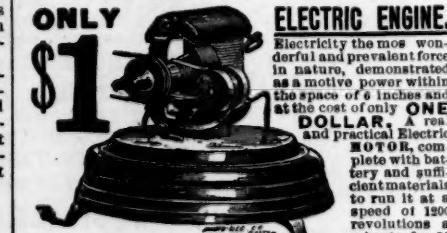
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The articles in the Review Department are not excerpts, but condensations of the original articles specially re-written by the editors of THE LITERARY DIGEST. The articles from Foreign Periodicals are prepared by our own Translators.

The Reviews.

POLITICAL.

BISMARCK.

POULTNEY BIGELOW.

Contemporary Review, London, May.

IN the last number of this *Review* was an article called "WILLIAM,"* charging the present German Emperor with every quality calculated to excite disgust for his person and mistrust of his actions. The writer was careful to conceal his name, and took equal pains to avoid giving his readers such data as might guide them in verifying the charges he made. The Emperor is accused of being a hypocrite, a coxcomb, a cad, a "temporary figurehead," a person who never opens a book, heartless, abnormally sensitive to press comments. A story is even told of his courtesy to a young lady!

The writer of the article made no statements that can be seriously discussed; in fact, whatever strength his words have,

* THE LITERARY DIGEST, Vol. IV., No. 26, p. 701; also Vol. V., No. 2, p. 29.

springs from the position they hold in type. The German Emperor takes no interest whatever in meeting calumnies which periodically appear against him; and the "unsightly Yankee," whom the writer tries to stab with his ill-bred language, is helpless in a case like the present. On behalf of the latter, however, I beg to state that the United States Minister in Berlin is far from unsightly. He is, besides, an exceedingly agreeable man, famed for his wit, his political tact, and his generosity. He admires the Emperor, who has treated him with conspicuous favor. Mr. Phelps does not belong to the strictly Bismarckian order of physical beauty, but "unsightly" was not the word to use even then.

Had the article of this writer in ambush emanated from Frederickruhe it could not have breathed a more loyal tone to the fallen Chancellor. Anticipating speedy collapse of the Emperor's work, the writer prepares us for a recall of his late Minister as of another Napoleon from exile. Hence it may not be out of place to indicate why the vast majority of Germans side with their Emperor in being completely reconciled to the ex-Chancellor's continuing in his present state of innocuous desuetude.

In 1863, Socialism celebrated its first birthday in Germany in the reign of Bismarck. One Lasalle was its apostle. Bismarck, whom his dearest friends cannot accuse of philosophic habits, caught eagerly at Lasalle's fallacies, just as some years further on he found use for those of Carey, the Pennsylvania Protectionist. He saw in this new party the means of dividing the lower classes, who were for the most part Liberals. If he could set the Socialists against the little tradespeople, he would be the gainer, according to his maxim that to conquer you must divide the enemy.

Socialism flourished under Bismarck's administration in a manner that surprised no one but himself. Notwithstanding all the warnings of history, he fought it only by persecution. The Liberals consistently opposed Bismarck's exceptional Bills directed against Socialism, and every election confirmed them in their course. The first Imperial election in Germany showed the Socialist vote to be less than 125,000; but, thanks to the police government of the Iron Chancellor, it grew steadily, and at the last poll, in 1890, the votes cast were nearly one and a half millions, giving the party thirty-five members in the Imperial Parliament.

The exceptional legislation, passed in 1878, virtually gave the police permission to break into any house, at any time, seize anything they like, lock up anyone—in short, to act almost as arbitrarily as the Czar's agents do in Warsaw to-day. The law was renewed at short intervals, the last extension being to October, 1890. The present Emperor took the very first opportunity of dropping, we hope forever, this system of back-stairs police inquisition inaugurated by Bismarck. It was ominous that William II. ignored the subject entirely in his speech from the throne at the dissolution of Parliament in January, 1890. It is also pretty well known that Bismarck had made up his mind before the session that a new Bill should be pushed, still harsher than the last. And it is not risking much to guess that Bismarck's final fall is not wholly dissociated from his efforts to force a generous young ruler into dragonnading subjects whose only crime was political heterodoxy.

The world loves to contemplate the late Chancellor as the arbiter of Europe, a rôle in which it is most difficult to follow him. The documents and secret instructions of departments are not accessible now, and probably will not be for at least fifty years. It is well known that while Bismarck was in power he edited most of the newspapers of his country—that is, his agents furnished the material which was to appear in print, and these agents took care that nothing was printed that was

not in harmony with Bismarck's views. He had a very large sum of money—over 200,000 marks annually—at his disposal for secret service of this kind. Every newspaper correspondent in Berlin was in the same way expected to make a demigod of Bismarck if he wished to succeed—that is to say, if he wished news from above. And thus it happened that the outside world never heard of this minister except in connection with some new triumph, or the mortification of some enemy. Hardly a year passed that he did not make his papers raise the war-scare; and we have been taught from the same source that he alone had been able to calm the disturbance. His hatred for England has been unconcealed, and harmonizes with his constant efforts to appease Russia. Yet his success with the Muscovites has been as feeble as with the Socialists. He could not see that while he was preaching peace, the Russians were steadily arming against him. Germany is hated in Russia as heartily as she is hated in France; there is to-day but one vital religion in the Czar's dominions, the gospel of hatred. That feeling to-day is an immediate provocation to war.

Honest Germans admit—some of them reluctantly—that Bismarck in the last ten years of his rule made a bad job of nearly everything; his policy regarding Socialism and Russia failing ignominiously; Polish intrigue increasing; the fight with Rome abandoned in disgrace; Protection not realizing its promises; the French not quieting down in the least; the paternal plans for insuring the lives of workingmen meeting with opposition amongst the very people they were intended to protect; good Germans keeping away from the tropical colonies he had so beautifully arranged; even Geffchen escaping from his clutches.

When William II. came to the throne it was evident that the time had arrived to call a halt and reconsider many matters. Bismarck, however, would have nothing to do with any suggestions—he would rule alone, and insisted that ultimate success depended upon persistence in his past methods. What could the Emperor do but give him the most delicate hints to retire?

Since his retirement Bismarck has spent much time in spreading views calculated to embarrass his successor in office and to prejudice the people against their Sovereign. The Emperor has taken no notice of his late Minister's unprofessional behavior; but if the Emperor ever before had doubts about the dismissal, they must have been effectually removed by noting to what small proportions the mighty Iron Chancellor has shrunk when relieved of the office which gave him such monstrous padding.

THE PRUSSIAN SCHOOLS AND POLITICS.

GERHARD GRAU.

Samtiden, No. 3, Bergen.

ATELY all Prussian politics has turned upon the school question and all conversation, through the length and the breadth of the country, has been influenced by ideas relating to the future politics involved in that question.

Why has the Government introduced such a draft of a School Law? What is behind the movement? Many answers have been given, yet none sufficiently satisfactory. Many daily papers think the object is to win the Centre Party. Plausible as that explanation is, it is unsatisfactory. The truth has, perhaps, been stated by the Chancellor, when he said that the object of the Law was to combat atheism, though, of course, he did not speak the whole truth—by combating atheism he means to fight the Social-Democrats. Social-democracy is society's nightmare. But there is something else behind the Law. Let us see.

The fate of the proposed Law is problematic. If it comes to a vote, the Law would pass, for the Centre, the Conservatives, and the Poles represent more than half the number of mem-

bers in the Landtag. But the Government will probably not go so far. Whether matters be compromised or the Bill withdrawn, Caprivi's administration has lost much in the estimation of the people.

What is it all about? The object of the Government has been to settle a question which is as old or older than the Prussian Constitution. One paragraph of it stipulates that the school question shall be settled by legislation. Every Government has tried its hand at it, but withdrawn because of the great difficulties involved. Not less than nine drafts of a law are in existence. The last contains 194 paragraphs, and shows admirable statesmanship; but it contains also a few points which have set the country talking and stirred up the old hatred among the political parties. These points touch Prussia's ecclesiastical status, and are diametrically opposed to that which we are wont to call modern German culture. *Clericalism is to rule.* The first point in which we see the clerical reaction is in the *confessional school*.

Nearly all schools are confessional in Prussia, either Catholic or Protestant, and the reason is natural enough. Of the three million children who visit the common schools, about 300,000 go to the mixed schools, where Catholics and Protestants are taught in common, except as regards religion. The people in the districts where these schools prevail are well satisfied with them. But the new Bill prohibits the establishment of more such schools. The existence of a confessional school is particularly hard for the dissenters, and there are many of them in Germany. It forces the children of dissenters, where there are not schools of their own, to go to the Government school. Caprivi said in the Landtag that he was grateful for the blessings which a compulsory religious instruction had given him in his youth; to which the Conservative, Professor Dellrück, answered that the Chancellor's charity for his fellow-men, in compelling them to imbibe religious school-instruction, smacked of the Inquisition and Louis XIV. Confessionism reaches much further than the common school; it claims the normal schools too; and Professor Friedberg has clearly shown that the ultimate result of the new Bill will be the creation of two Ministries of Cultus—one Protestant and one Catholic. In other words, the new school law will reopen the *Kulturkampf*, and split the nation into two separate camps. While the State builds, or intends to build, a wall to protect the influence of the clergy, it, on the other hand, pulls down its own defense, made of party support and the good-will of the people.

The draft gives almost absolute liberty to the private schools. This seems innocent and liberal, yet it is simply the opening of all doors to clericalism, for henceforth, nuns, Jesuits, and others of that ilk will be the educators of the Nation.

But the worst features of the Bill are the paragraphs which give the Church direct power over the school. "The State," said the well-known author, Felix Dahn (Conservative) "has submitted to the Church in the question of selection of books and the plan of studies," and immediately an Ultramontane paper demanded further concessions. "The clergy," it said, "must not only watch over the religious instruction, but also over other disciplines, that false doctrines be not taught." Consequently, in natural history the first book of Moses must be the standard, and in history, Gregory VII. must be represented as an ideal. But worse than this is the power the Bill gives the Church over all teachers. The clerical commissioner has absolute power. At the examination in the normal school, the clerical member has the deciding vote. Section 112 gives him absolute veto against giving the candidate a character in religion, if he is not pleased with his religious notions; and the commissioner can, without notice, appear at any hour to instruct the scholars in religion, and can take it out of the teacher's hands and reprimand him or give him advice, or even instruction, in the presence of the children. The paragraphs which give this power have especially

created opposition among the people; they consider them an encroachment upon the liberty of conscience.

In the discussion of these paragraphs one of the supporters of the Bill spoke as follows: "I have no hesitation in declaring it as my conviction, that, for the common school, only instruction in religion, reading, writing, and calculation can, and ought to, be made obligatory. I demand *non multa, sed multum*. But the paragraphs of the Bill will make national history, geography, natural science, and drawing obligatory. Now, gentlemen, all these things are fine, but, according to my opinion, not only a superfluous and false luxury, but they contain the germs of the greatest dangers to the State. I ask you, how can the young people, who until their fourteenth and fifteenth year have been treated to these fine things, return to their business of life, to work on the soil, in the stable, as shepherds, as apprentices, or workers in factories?" The thoughts involved in this speech are easily discerned. No wonder that Felix Dahn asks: "Does German culture rest upon the Old Testament, the Athanasian Creed, Luther's Satanicology, Calvin's Grace and Election, the Council of Trent, and the last two dogmas of the Romish Church, or upon Lessing, Kant, Schiller, Goethe, and Darwin?"

Germany is going to Canossa. That's what the School Bill means.

CHURCH AND STATE IN CANADA.

GEORGE R. STETSON.

Andover Review, Boston, May.

TO the student of history and of politics the Province of Quebec, in the Dominion of Canada, furnishes a modern object lesson in the exhibition of the power of an established dominant Church to control the State, to develop its ecclesiastical polity, and to carry out its temporal and spiritual designs unchecked, as well as to maintain and perpetuate itself by influencing and controlling the political action of its adherents.

No modern European or American State furnishes such an example of complete spiritual unity, which is the synonym of national unity.

By the census of 1881, the population of the Province was 1,359,027; of this number the Romish Church claimed 1,170,000, and thus outnumbered all other sects nearly a million.

Of the entire population of the Dominion, 4,324,810, nearly two millions were members of the Roman communion.

With such a preponderance of numbers it is master of the politico-religious situation in Quebec, and is able by its powerful organization and influence to direct and control legislation in its behalf in the Dominion Parliament at Ottawa, as well as in some, if not all, of the neighboring provinces. The extent of this power is best indicated by what it claims to have accomplished in legislation, as an important factor in the Conservative party since the federation.

Among the measures in which it takes a particular pride are:

(a) The law establishing religious orders, under which the bounty of the State is bestowed upon religious refugees from persecution in France and other countries.

(b) The law authorizing the organization of canonical parishes as civil corporations having a legal existence: a law which emphasizes the close relation of Church and State.

(c) The law exempting ecclesiastical and religious educational property from taxation, provincial or municipal. Such property in the Province of Quebec is supposed to be worth a hundred million dollars.

(d) The law by which the education of all classes is put under the immediate control of a body ruled by the bishops of the Roman Church, and which was obtained by their influence.

This, with the law establishing in Canada foreign religious

orders, marks a long step backward towards the days of religious propagandism, whose shackles even Italy long since cast off, declining longer to yield the control of its public schools to any religious body.

In complete harmony with this legislation is the Act of the Province, passed in 1888, giving to the Jesuits \$400,000 as compensation for their estates confiscated by the British Government; of which sum \$60,000 was assigned to Protestant educational purposes to satisfy the opposition.

This act of the province has been described by Goldwin Smith as "a rampant assertion of Roman Catholic ascendancy, by the endowment, out of a public fund, of an order formed especially for the subversion of Protestantism, and at the same time a recognition of the Pope as the ecclesiastical sovereign of Quebec."

Another instance of this ascendancy is the granting of a special lottery charter by the Dominion Parliament to the Province of Quebec for Church or educational or charitable purposes; such associations being classed as criminal under the general law of the Dominion. But these are but modern additions to a power almost imperial. With the consent of Great Britain, Canada was allowed to retain, with her language and law (the Code Napoleon), the *dîme ecclésiastique* and the *dîme seigneuriale*; the former still survives in full vigor, the latter having been extinguished in 1854.

Among the most significant victories of the Church, and, to an American, one of the most intolerant of its hierarchical measures, is the division of the public school fund.

The effect of this division of the school fund instead of softening racial prejudices and increasing social harmony, has been to increase intolerance and intensify social feeling, and to create them where they had no previous existence. The division of the school fund is the entering wedge of social disintegration.

Ultramontanism is in the ascendant. The hostility and preponderance of the Romanists and their intolerance of Protestants are rapidly driving out all opposing elements.

The New England of the Puritans is rapidly becoming the New England of the Romanists. The French Canadians swarm in our northern manufacturing villages and it is their hope and belief, carefully fostered by their teachers, that at a time not far distant, the Roman Church will not only dominate New England, but the whole of Canada eastward of the Ottawa river.

The government of Quebec is as clearly a hierarchy as was that of Rome during the temporal power of the Pope, or as the government of Massachusetts Bay two and half centuries ago.

THE NOTION OF THE STATE IN THE UNITED STATES.

E. BOUTMY, OF THE INSTITUTE.

II.*

Revue Bleue, Paris, April 16.

THE contrast between Europe and America becomes stronger, if we make comparative researches into the political institutions of the two continents, as to the organization that the State and its dependencies have received, the frames in which their activity is displayed and the use they make of their power. This organization regulates itself according to the nature and extent of the task assigned to the State. This task is essentially the same in America and in Europe. All our great services and public trusts—by that I mean the services which are supported by taxes, and the trusts which are executed by the agency of the public authorities, *as well local and provincial as federal*: diplomacy, war, the army, the navy, justice, police, education, assistance to the poor, making roads,

* For Part I. see THE LITERARY DIGEST for May 14, p. 30.

and sewers, civil, criminal, administrative legislation—are found in the United States with the same character. The differences in political organization are not of capital importance. They proceed principally from three causes, two negative and one positive.

I have shown that at the epoch when the great American Republic was founded, it had before it, on its continent, naught but aborigines, retreating from the seacoast or dwindling away; some English colonies attending to their own business alone, and some French or Spanish colonies, the latter languishing, the former soon to tear each other to pieces and to be absorbed in internal discord. On the other hand, thousands of leagues away, a *pontus dissociabilis* separated America from the powerful nations and armies of the Old World. The United States, then, was free from the burden of keeping herself in a constant state of defense, of being constantly ready and awake to repulse continual aggressions. In lieu of this vision of ravaged fields, of extraordinary taxes and requisitions, of brutal executions and insolent domination, in place of this incubus of blood and smoke which has formed the permanent background of our horizon, it was always with a clear background and a long perspective of peace that the fertile activity of man has been constantly drawn. Measure the effect of this easy and gratuitous security compared with the condition of anxious defiance which, even to-day, in our civilized and refined Europe, annuls or subordinates to itself all other interests, excites and enlarges indefinitely gigantic and threatening military establishments, each advance of which contributes to render apprehensions more lively and more exacting. How could political institutions fail to feel profoundly a difference so considerable?

While in America the care of the national defense has withdrawn, so to speak, to a place of secondary importance, another interest has taken the lead. The American saw stretched before him an immense vacant territory of incomparable richness. To occupy this territory, to clear it, to make it valuable, was here the most pressing of duties, a work almost unique, ennobled by its very grandeur. Men could not fail to conceive of this task as a sort of sovereign, and to draw from it, for the State, the supreme rule of its duty.

The United States has been, and is, above all, an economic society; it is a political society by secondary title only, and as a consequence of its economic condition. Economic considerations form the nucleus of, and furnish the key to all its institutions; from these considerations, manners, prejudices, ruling ideas originate, and let us not overlook the fact that these considerations borrow an exceptional character from the indefinite extent of the unappropriated soil, from that inexhaustible mass of good things which seems to await a master.

This idea of inexhaustible wealth has caused it to appear superfluous or troublesome to have those interventions of the State which are familiar to us; control with a view to prevent waste of natural wealth, regulations having for their object a just distribution of products, organization of protection everywhere of the individual in his person or property.

Let me add two other traits in order to represent in its rich complexity the operation of the causes named. A society created out of nothing by new men—a society not at all military—hardly “political”—essentially “economic,” did not possess and could not elaborate the elements of a monarchy or an aristocracy. This society must take, naturally and without effort, the form of a democracy where equality reigns. Here, moreover, equality, the free gift of circumstances, was perfectly secure under the protection of the force of things which had established it; it was not the fruit of a long war, after which there was thought to be need of great loppings off and numerous institutions to guarantee against the offensive return of the past; a sad condition which makes it necessary in France, for example, to fortify against detested artificial inequalities by

the establishment of a multitude of equalities not less artificial, of which the law and the State have been appointed the guardians.

The second trait of which I spoke is that society in America has acquired its whole education in the pursuit of riches, and it has taken from this fact its character, its habits of mind, and the general motives of its acts. Although, in the full force of the term, a democracy, and although it has pushed to an extreme limit certain principles or certain democratic practices, like the election to all posts, even judicial; the shortness of terms of service; rotation in office, and so on: that has not been done from the motives and in the spirit which have inspired in Europe measures of the same kind. American democracy is the issue of a society of adventurers and business men, and the temperament which is the result of this origin is displayed in political life. Political calculations are made in the same way as those made by gamblers and votaries of “sport.” This fact has acted as a sort of dissolvent of government and of the State. It has, in a manner, disorganized the system, unbent the springs, and contracted the field of public power.

FELIX AUSTRIA.

EMIL BLUM, PH. D.

Arena, Boston, May,

WHEN Mathias Corvinus, King of Hungary (1490), wrote his famous distich:

Bella gerant alii! tu *felix Austria*, nube!
Nam quæ Mars aliis, dat tibi regna Venus! *

He might have been correct from his point of view; but what seemed to be good fortune to King Mathias, turned out to be the beginning of the end, and nowadays Austria is anything but “felix.”

I have lived fourteen years in Austria, and made it a part of my life study to dissect the causes and consequences of European politics; and am in many respects better qualified to speak of actual conditions than most writers.

Austria, or to call it properly by its new political designation *Austria-Hungary*, is an extensive country in the southern part of Central Europe, forming with its 240,942 square miles the fifteenth part of the whole area of Europe. In size it is exceeded only by Russia, in population by the German Empire, and as a political power it ranks equally with Germany, Russia, France, England, and Italy.

According to the census of December 13, 1890, Austria has a population of 43,000,000. Regarding nationality it consists of 11,000,000 Germans, 7,000,000 Magyars, 7,000,000 Czechs (Bohemian, Moravian, and Slovak), 5,000,000 Ruthenians, 4,000,000 Poles, 3,000,000 Serbs and Croats, 3,000,000 Roumanians, 2,000,000 Slovens, and 1,000,000 Italians. Regarding religious belief there are 27,000,000 Roman Catholics, 5,000,000 Greek Catholics, 4,000,000 Protestants, 4,000,000 Byzantine Greeks, 2,000,000 Jews, and 1,000,000 Armenian Catholics, Unitarians, and non-Christians. Regarding occupation, there are 12,000,000 farmers and farm laborers, 4,000,000 manufacturers, 2,500,000 day laborers, 1,500,000 house servants, 1,000,000 commercial people, 400,000 proprietors, pensioners, and rentiers, 280,000 active soldiers, 200,000 miners and smelters, 150,000 professors, artists, and authors, 100,000 teachers, 100,000 lower Government servants, 90,000 Government officials, 60,000 ecclesiastics, 20,000,000 family members, and a remainder of 700,000 of various or unknown occupations.

In order to understand the political and national conditions of the Austrian Empire, some recollection of the facts which influenced the formation and development of Austria is necessary.

The present Austro-Hungarian monarchy grew up from the

*Let others wage war! Wed thou, happy Austria!

The kingdoms Mars to others gives, Venus gives to thee!

small margravate Austria (German: Ostreich, Oesterreich, *i. e.*, the Eastern Country) founded by Charlemagne in the eighth century, and raised to a duchy by Emperor Frederic I. in the twelfth century, the crown of which is hereditary since 1282 in the family of the Habsburgs, and since 1780 in the branch of Habsburg-Lorraine. It embraces now the Kingdoms of Hungary, Bohemia, Galicia, Dalmatia, and Croatia-Slavonia; the archduchies of lower and upper Austria; the duchies of Salzburg, Styria, Carinthia, Carniola, Silesia, and Bukovina; the principalities of Transylvania, Tyrols, and Vorarlberg; the margravates of Moravia and Istria; and the Counties of Goerz and Gradisca. (The Turkish provinces of Bosnia and Hercegovina, occupied after the suppression of the mutiny of 1878, have been since under the administration of Austria-Hungary, but are not yet formally incorporated with it.)

Most of these provinces were added to the original duchy of Austria after successful wars; some, like Bohemia and Hungary, by marriage during the fourteenth, fifteenth, and sixteenth centuries, and formed the "Erblande" (hereditary possessions) of the Habsburgs, who were at the same time the elected emperors of Germany.

The zenith of power was reached by the Habsburgs in the beginning of the eighteenth century, after they had conquered the Turks, won the war of the Spanish succession, and combined under their crown the empire of Germany, the kingdom of Rome, and the most extensive hereditary possessions, consisting of Austria of to-day, the Netherlands, Milan, Naples, Sardinia, and Sicily.

Empress Maria Theresa, harrassed by her numerous enemies, lost many provinces in war, and prevented the downfall of her throne only by securing the patriotic help of the Magyars, for which she had to grant them old and new privileges. Her son, Joseph II., was the first monarch to appreciate the great danger of a union of countries and nations, based merely upon dynastic ties, and he, therefore, tried to centralize, Germanize, and unite them, giving at the same time to his people the most liberal, progressive laws and institutions. He succeeded in preventing the outbreak of revolution, but could not carry out all his plans on account of the animosity of the Hungarians, Slavs, and the clerical party. His reign of ten years was too short, but his memory is sacred in the hearts of the Austrian people as that of the noble emperor and the liberal unifier of Austria.

Since Joseph's death the power of the Habsburgs has been declining. In 1804, Napoleon subdued the German Empire, compelling Francis II. to assume the title of Emperor of Austria, and since that time Austria has lost province after province while internal dissensions have been encountered at every step.

In 1848 a revolution broke out in all parts of Austria, which caused the empire to totter to its foundations. Emperor Ferdinand was forced to abdicate, and his nephew, the present Emperor, Francis Joseph I., assumed the throne under a solemn promise to establish a constitutional government. The wars in Hungary in 1849, with France and Italy in 1859, and with Prussia in 1866 brought Austria repeatedly to the edge of complete downfall, ruined her financially, and forced her to pursue an unwise domestic policy. The reign of the present ruler has been a series of experiments in political as well as constitutional matters, making Austria sometimes the ally of Russia and governed by federalistic principles, at other times characterized by centralism, in conformity with the alliance with Germany. Although Austria-Hungary appears at the present time a quiet, peaceful, prosperous, well-governed, constitutional monarchy, it is, in fact, financially and socially bankrupt, rotten, ruined, governed absolutely by privileged classes, and a battlefield of parties and nations, who are led by the most extreme centrifugal efforts.

(Concluded next week.)

HOME RULE, AND THE NEW LOCAL-GOVERNMENT BILL FOR IRELAND.

CONRAD BORNHAK.

Preussische Jahrbücher, Berlin, April.

UNTIL the beginning of the present century, Ireland was not an integral portion of the English nation, sharing in the national representation, but, on the contrary, it had its own national Parliament in Dublin. But the advocates of Home Rule do not seek for a reversion to the then existing condition of things. Ireland before the union was not on a footing of equality, as Scotland was, but rather on the footing of a modern English colony, being ruled by a local Lord Lieutenant, and, in spite of local representation, being subject to the English Parliament. Further, the Celts as Catholics were without political rights. Nevertheless they were taxed for the support of the State Church, which in many parishes had not a single member.

The union of Ireland with Great Britain (1801) was a great gain for Irish Protestants, giving them an equal share with the English in Parliamentary representation. The Catholics, however, benefited nothing by the change until the Catholic Emancipation of 1829, when they, too, were invested with equal political rights; and it was not until 1871 that they were relieved of the burden of maintaining a national Church, with which they were not in sympathy.

Constitutionally, Ireland is now an integral portion of the British Empire. The Irish Peers, however, are not collectively admitted to the House of Lords, but twenty-eight of them enjoy a life membership. For the House of Commons the representation of England and Ireland is proportionately equal. The three Reform Bills for the extension of the franchise downward, have benefited Ireland especially.

But this outward amalgamation of State rights has by no means healed the internal dissensions between the two countries. In spite of the almost universal adoption of the English language, and practical extinction of the Celtic, religious and social differences hold the two races sharply aloof. Further, the geographical position itself demands special consideration of local interests without reference to race or religion. Under existing conditions there is no provision for any such special consideration, there being no special provision for local legislation under the English Government. It is hence intelligible that a large proportion of the Protestant Irish are supporters of the Home Rule party, in fact that the organizer and leader of the party—Parnell—was both Protestant and of English race.

For the English party with its oscillating policy, the pressure of the Irish question was not felt until a steadily growing Irish party confronted the two English historical parties, and offered itself as turn-scale to the highest bidder.

A strong monarchical government, after removing Catholic disabilities and disestablishing the national Church, would have passed on to a decisive agrarian reform by the transfer of the ownership of landed property from the great landlords to the tenants. This would have solved the social problem and deprived the Home Rule party of its significance. It would then have been possible to make such provisions for local government as would have been perfectly consistent with the maintenance of the integrity of the Union, and the Home Rule party would have found the ground cut away from beneath its feet.

English party politics led to the adoption of an opposite course. There was no disposition to stir up the agrarian question. Any radical solution of this problem would have injuriously prejudiced the interests of the landed gentry of both parties. The utmost that could be determined on was a reform of tenant-rights to the advantage of the tenant. Parliamentary politics, however, demanded the support of the Irish

party, a support which could be secured only at the price of Home Rule. The Liberal party, under Gladstone (1886), decided to make the concession as the price of its retention in office.

Gladstone's measure was designed to give Ireland constitutional independence without prejudice to the Union. As in a Confederacy, a distinction was made between Imperial and State rights. The provisions of the measure, if strictly carried out, would have given Ireland a separate existence while practically rendering her a subject kingdom. On the other side, there was danger that the concession of Home Rule would have given the Irish a starting point for the agitation for a merely personal union of the two countries. Many of the Liberal party saw in the measure the entering wedge of national disintegration, and withdrew their support from their party, styling themselves Unionists. The liberal party, however, still adheres to the measure, and it is by no means impossible that in the next elections (1893) the Liberals will be returned to power.

Meantime the Conservatives have tried their hand at a Local-Government Bill for Ireland, but it offers no solution of the Irish question and is without significance. It aims unquestionably at improving the conditions of Local Government in Ireland, but as to any solution of the Irish question it is not even aimed at.

SOCIOLOGICAL.

THE FAMINE IN RUSSIA.

THE HON. CHARLES EMORY SMITH, UNITED STATES MINISTER TO RUSSIA.

North American Review, New York, May.

IT is hard to realize that in the very heart of one of the great Powers of Europe there are from 14,000,000 to 16,000,000 of people in absolute want of the necessities of life, and dependent upon measures of relief for continued existence. Yet this is the simple truth. The area over which the famine prevails is ten times as large as the State of New York, and contains a population of more than thirty millions. To say that one-half of this vast population is in utter, helpless destitution, without food or means of getting it, and must have perished if continuous succor had not for months been provided from other sources, seems incredible, but it is a moderate estimate. But this statement does not present the full magnitude of the scourge. Besides the millions who may be described as completely dependent, there are other millions who are reduced to abject penury, and who can sustain themselves to the next harvest only in the most precarious way. Add to this the ravages of disease, the sufferings from an especially rigorous winter, the decimation of stock and destruction of material, and the consequent difficulties of recuperation, and we have a picture of widespread distress which can hardly be overdrawn.

The famine region embraces what was only a short time ago the most fertile and productive part of Russia. But for several years past the crops have been steadily diminishing. In 1886, these provinces produced 140,914,948 chetverts, or 845,489,688 bushels of grain. There has been constant diminution, and in 1891 the product was only 71,371,900 chetverts, or about one-half that of 1886. In 1886, these provinces produced more than one-half of the total product of the fifty governments of European Russia. In 1891, this ratio fell to 39.17 per cent.

The exports were not reduced in the same proportion. In 1888, the highest year, they amounted to 489,891,000 poods, or 17,456,076,000 English pounds. In 1890 they were 371,000,000 poods; and in 1891, the famine year, they still aggregated 310,000,000 poods. These last exports were, of course, from reserves, and before the Imperial prohibition came into effect.

The great staple of Russia is rye, and rye bread is the staff of life for the peasant. The reserve of rye at the end of 1888 was about 338,000,000 poods. In 1889 consumption and exports exceeded production by 202,000,000 poods; in 1890 the excess was 41,000,000; and in 1891 it was 283,250,000 poods. The fatal blight of 1891 brought a deficit of 188,000,000 poods, or 6,768,000,000 pounds. As the amount annually consumed per capita is reckoned at 14½ poods, or 522 pounds, this deficiency of rye—virtually the exclusive food of the peasant—is equal to the quantity of food needed for the sustenance of 12,965,517 persons for a year.

The distress within the fated section is beyond description. The house of the Russian peasant is a rude structure, generally a single room, of which the most conspicuous object is the great brick stove or oven in the centre. Little fire is sufficient to heat the pile of bricks, and the shivering inmates gather around it and lie on the loft above it. But this year there is a famine of fuel as well as of food. The steppes are barren of trees, broad regions are remote from forests, and the ordinary fuel is straw. The drought was equally fatal to this supply, and in many cases the peasants were compelled to huddle together, several families in a single cottage, and to tear up the thatched roofs of abandoned homes, to cut up the planks of empty barns, and even the wooden ploughs and everything else that would burn, in order to keep from freezing.

Then there is, besides, a famine of clothing. Most of the family were compelled to remain indoors, while from the meagre and battered wardrobe of all a variegated costume was improvised, so that one of the number could sally forth for food. It was no uncommon spectacle to see a wan, hollow-cheeked girl presenting herself at the soup-kitchen in the ragged coat of her father, the ancient boots of her mother, and with some sort of coarse sacking for her only dress. Anything more pitiable could hardly be imagined than these woeful sufferers, without food, without fuel, without clothing, without work, almost without hope, but never without patience.

Where there was no food it was necessary to find a substitute. The "hunger-food" used in some of the remote sections is variously made up of wild arrach, straw, leaves, bark, ground acorns, a bit of potato, sometimes with a little rye flour, and sometimes without it. The constituents differ in various places. Visitors to the famine regions have brought specimens to St. Petersburg, and it has touched every heart that fellow-men could be reduced to such extreme necessity. The use of such diet and the scantiness of all food could not fail to induce disease.

In the presence of this national disaster the Russian Government has not been passive, but has sought to grapple in liberal measure with the tremendous problem. Before March it had appropriated 150,000,000 roubles (\$75,000,000) for this purpose, and the direct outlay before June can hardly be less than 200,000,000 roubles. The appeal to personal philanthropy has produced noble examples of generosity and devotion. The proprietary class have as a rule proved worthy of their position and responsibilities. There are single families taking care of as many as 20,000 people. The women especially have come forward with a consecration and self-sacrifice which commands admiration. Many ladies of gentle birth have left their homes, braved the dangers of disease, faced the hardships of an unaccustomed and trying life, and given up weeks and months to feeding the hungry and ministering to the sick. With much that has been deplorable, there have been also many exhibitions of true nobility. The Emperor has been represented abroad as indifferent. This peculiar indifference has been manifested, not only in a vigorous direction of the later governmental operations of relief, but in gifts from his private purse, which, if the belief of St. Petersburg can be accepted, amounts to fifteen or twenty times all the contributions of the world outside of Russia.

Independently of contributions received through private

channels and of which there is no account, the amount received from America up to the present writing is more than 25,000 roubles. The spirit of these liberal offerings is most warmly appreciated by the Russian Government and people. The knowledge of it has extended even to the remote interior, and the name of America is gratefully cherished. It seems clear that, including the cargoes, these donations will aggregate a million roubles in value, which will be distributed through responsible and trustworthy channels.

The famine is a severe temporary blow to Russia, but not irreparable. The Empire as a whole, with its boundless resources, has great recuperative force. The chief thought now turns to the next harvest in the famine region.

PESSIMISM IN ITS RELATION TO SUICIDE.

WILLIAM W. IRELAND, M.D.

Alienist and Neurologist, St. Louis, April.

IS the commission of suicide compatible with a sane mind? Perhaps the reason that this question is kept open is that in many Christian countries the suicide is denied religious rites at burial. There is no doubt that a large proportion of those who make away with themselves have previously shown symptoms of insanity. From the statistics furnished by MorSELLI in his classical work, "Il Suicido," it appears that the proportion is about one-third. But to argue that self-destruction is in itself a proof of mental derangement, or that it never occurs with a sane person—this is contrary to many things in history and human nature. As might be expected, the frequency of suicide is much influenced by religious belief. It is found to be less common amongst the followers of those faiths which expressly condemn self-murder. It is much rarer in Catholic countries, such as Spain and Southern Italy, than in Protestant countries. On the other hand, the proportion of suicide is highest in great cities, like Paris, Berlin, and Vienna, where materialistic views are rife. Self-murder is strongly condemned in the Koran, hence it is rare in Mahomedan countries. It does not appear that the Buddhist religion encourages suicide; nevertheless it does not act as a deterrent, and suicide is much commoner amongst the Chinese and Japanese than with other nations.

In a paper in the *Irrenfreund*, by Dr. Mossa, the tendency of pessimism to make people anxious to get rid of their lives, is illustrated in a striking manner. Dr. Mossa observes that the crass materialism of the day has placed the revolver in the hands of many of its young disciples after they have drained the cup of sensual pleasure and have suffered shipwreck in estate and character. To such a one life is indeed the highest good, but it must be a pleasing life. The cessation of being appears to be preferred to a wretched existence.

The philosophy of Arthur Schopenhauer teaches that life is not the highest good, but the worst evil and on this account the will to live should be kept under. It need not, therefore, excite our wonder if some of the highly gifted minds over whom pessimism has power should be tempted to part with a life which seems to them so gloomy.

Dr. Mossa tells us that not only Schopenhauer's pessimism is in vogue amongst the learned in Germany, but that a cheap edition of his works is issued to let the vulgar read of their own miseries. The circulation of the works of Edward Hartmann, who is also a pessimist, though inferior in mental power to Schopenhauer, has been rapid and wide, showing that the public mind of Germany is prepared for the philosophy of despair. Next to Hartmann, Philip Mainländer was the best known of the exponents of pessimism.

In one of his writings he had already said that if the longing for death became a little greater, he would quietly cast off the burden of life. Distressed at the opposition of his beloved sister to his project of becoming a practical politician, and

wearied with doubts and disgusts, he turned to the abode of eternal rest. Philip Mainländer was now thirty-five years old. In March, 1876, he received the first printed copy of the "Philosophie der Erlösung" and on the last day of the same month he put an end to his own life. His sister afterwards explained that he had taken the first piece of linen which seemed strong enough and hanged himself, in order to convey the lesson that a man too poor to buy a pistol could easily find another way to escape from life.

Minna Mainländer was thus left in the world without a protector, and her ignorance of practical life soon brought her into difficulties. She was unsuccessful in all her ventures; and too proud to take care of her own money or to accept assistance from others. She became so very poor that she received notice to quit her lodging. In this last extremity she put on an old and torn dress, trimmed with fine lace, the holes in which she drew together with pins, seated herself upright in bed before a mirror and cut her throat with a razor. At this moment the men entered to remove her furniture: they heard her cry, "So lasst mich doch sterben!" "Now let me die!" She then gave a deep cut, fell swimming in blood, and all was over. This took place in May, 1890, fourteen years after Philip's death.

Besides Philip, an elder brother, had already committed suicide. Lombroso says:

The grandfather of the Mainländers, after losing a son by death, became a religious mystic and then insane. He died of encephalitis when only thirty-three years of age. Their father is said to have been an honest man of no great mental power, narrow-minded, and commonplace. As he was rich, their mother, though beautiful and accomplished, consented to marry him, in order to save her parents from financial ruin. The children of an unhappy marriage, their love of life from the beginning was cold: they lived in celibacy and out of harmony with the world. It would be thus unfair to attribute the suicide of the Mainländers entirely to the tenets of pessimism. It has been a frequent source of error and persecution for the opponents of a form of religion or system of philosophy, to trace out what they believe to be its logical consequences.

So strong is the love of life, and so elastic is hope in the human breast, that even under the worst conditions, most men will continue to bear the burden of life to the end. Nevertheless, one cannot deny that the melancholy philosophy of the Mainländers must have at least helped to drive them to an untimely end. To represent life as not worth living is surely the first step towards suicide.

Dr. Mossa tells us that Philip Mainländer pushed the consequences of pessimism further than either Schopenhauer or Hartmann. According to Mainländer, God once was; from His existence His being has passed into not-being. The birth of the world was the death of God. In the world there is only the Divine Spirit which strives toward an end. This end, the final aim of all development of the world and of humanity, is not being; the way to it is suffering.

The pessimistic philosopher observed that Christ had said nothing about suicide. In speaking of the evil things which come out of the heart of a man (Mark vii., 21-22), He makes no mention of self-murder, from which Mainländer concludes that Christ, like Buddha, did not condemn it. To those weary of suffering and without hope of relief, Mainländer gave the advice: "Go without fear, my brother, out of this life, if it be too hard for you: in the grave you will find neither a heaven nor a hell." While it appears that this philosopher followed his tenets to their logical conclusion, it is worthy of note that neither Schopenhauer nor Hartmann approve of suicide. According to Schopenhauer, the death of one does not bring the end of being. "The thing in itself" remains, as the rainbow continues although the drops which constitute it are dissipated. Only one appearance of life dis-

appears through suicide. The only liberation of the world from its wretchedness would be the death of all.

It is not uncommon with such skeptical philosophers, after having chased religion and morals out by the doors and windows, to surprise us by bringing them back down the chimney or through a trap door in the floor. Hartmann is more to the point. He rejects all asceticism and suicide which would only leave places for people more foolish and brutish, who do not recognize the misery of this world and have no scruples in handing down the burden of life to other generations. Even if the whole race of men should agree to condemn themselves to extinction, the brutes would remain, who have evils enough to bear, and might, in the course of evolution, develop into a race of beings as luckless as mankind.

All three, Schopenhauer, Hartmann, and Mainländer, agree in regarding death as the end of the conscious existence of the person, though the living principle may exert its force in other forms.

AN EXPERIMENT IN BEHALF OF THE UNEMPLOYED.

FRED. W. SPEIRS.

Charities Review, New York, May.

NO phase of the great labor question presents more puzzling aspects than the problem of the unemployed. There is a large division of the army of the unemployed, composed of men and women able and anxious to work, from whom society withholds the opportunity to earn an honest living. Commissioner Wright, of the National Labor Bureau, in his report for 1886 on Industrial Depressions, made the well-known statement that 7.5 per cent., or about 1,000,000 of the working men and women of this country, were at that time in a state of involuntary idleness. In the same report he estimates that even in the most prosperous industrial periods, at least 2 per cent. of the working force of the country is unable to find employment. Reports of charitable organizations show that in great centres of population involuntary idleness is one of the serious factors in the problem of poverty. With the hope of decreasing involuntary idleness by improving the machinery for meeting labor demand with labor supply, the State of Ohio has entered upon an industrial experiment.

April 28, 1890, the General Assembly of Ohio passed an Act creating "free public employment offices" in certain cities of the State. The State Commissioner of Labor is "authorized and directed, immediately after the passage of this Act, to organize and establish in all cities of the first class, and cities of the first and second grade of the second class in the State of Ohio, a free public employment office, and shall appoint one superintendent for each of said offices to discharge the duties hereinafter set forth."

The opening of the employment offices in Ohio was quite auspicious. The report of the Commissioner, dated January, 1891, shows that offices were then established in five of the principal cities of the State. The number of situations secured through the offices was 8,982;—5,575 for males and 3,407 for females. Thus, 49.5 per cent. of the applications for employment were met by the offices, while 44.6 per cent. of those applying for situations secured them; 38.3 per cent. of the men and 60.7 per cent. of the women applying to the offices were furnished with positions.

The Commissioner computes the entire cost of the offices up to January 1, 1891, as \$5,000. He estimates that the services of private offices in securing work for 8,982 persons would have cost these persons about \$20,000. Thus he shows a net money gain of \$15,000 in six months to the working people of the State. He further claims that \$100,000 is annually spent on private employment agencies by the working men and women of Ohio. This sum can be saved to the workers, he says, by a

State expenditure of \$10,000. The report thus makes an excellent showing for the free public employment offices.

Doubtless objections may be urged to the establishment of the public offices along the line of the *laissez-faire* policy. State interference in industrial affairs is, however, becoming less dreaded than of old. The cry of paternalism is no longer a sufficient answer to all arguments for State interference. If it becomes evident that the State can aid in the solution of the problem of the unemployed by the assumption of the function of mediator between those who wish workers and those who wish work, no *laissez-faire* goblin will frighten the people from investing the State with that function.

A very practical objection to the establishment of the public offices is suggested by the unhappy experience of the American people with "that insidious and crafty animal," the politician. There is, doubtless, a danger that the creation of new offices in the State would mean an increased amount of political spoil to be divided after each change of government. And yet we must accept the fact that the remedy for corrupt government is not less, but more government. An increase of functions which gives the mass of the people a more vital interest in public affairs, increases the efficiency of administration. This fact is abundantly proved by administrative history. And if we are satisfied that an honestly-administered system of public employment offices would be a good thing, it would be illogical to refuse to establish the system because of fear of political corruption in its management.

THEIR MAJESTIES, THE SYNDICATES.

PAUL LEROY-BEAULIEU.

L'Economiste Francais, Paris.

IT is written, as the Mussulmans say, that humanity cannot get along without fetishes, and that these idols, on their side, do not consent to abide by the simple adoration of the faithful. You must adore them willingly or by force; the secular arm, the penal code, punishes those who are audacious enough to want to withdraw from the common worship.

The idol of the day, replacing the old gods, is the syndicate. Glory to the syndicate! It has been put everywhere. Praise is lavished indefinitely on this new-comer: it is the Messiah; it is going to enfranchise the world; it is conducting humanity to the Promised Land. Those who doubt this, those who oppose this new deity are traitors, are blasphemers. It is fitting that these tools of obscurantism who oppose the march of the new god should be chastised severely.

How some twenty men, comprising different samples of human nature, some calm, others excitable, the latter in general the most numerous, some reflecting, others enthusiastic; these disinterested, those simple intriguers, a portion of them enlightened, another portion densely ignorant, or, what is still worse, with half lights which serve only to trouble and excite their weak brains, how a combination of elements so contradictory, so incoherent, so imperfect, is going to form a harmonious whole, possessing absolute wisdom and complete virtue: that is a mystery. Yet everything is mystery in the new religion, which glories in believing nothing save the infallibility and impeccability of individuals who are sufficiently well advised to unite under the banner of a syndicate.

When you examine the thing closely, it does not appear quite certain that the syndicates now existing and in operation realize completely the ideal type to which so much incense is offered. The syndicates of producers are assuredly useful agents of mutual instruction and information, of defense of the rights of members. Yet they have also their defects, the tendency to regard naught but the exclusive interests of their profession, to shut their eyes to the general and collective interest. These syndicates then have their good and bad sides, valuable qualities and weaknesses. The same thing can be said of workmen's syndicates or trades unions; they can

cause certain injustices to be suppressed, they can make the workman more respected by his employer. On the other hand, however, their demands often result in an absolute want of recognition of the conditions of existence and the development of industries; their ambition is often transformed into tyranny.

Moreover, syndicates are human institutions which must be left to do their work according to their merits. It is proper that all of them remain exposed to criticism, to independent control, to the abstention of members of the profession, to desertion. It is for the syndicates to make their way in the free road which has been opened to them, by attracting adherents and overcoming opposition by the good services they render. The right to live according to the vital capacity which each one receives from its own constitution, from the elements which compose it, from the direction it takes, this is all that syndicates can claim. From this, however, to glorification, to deification, is a long step indeed.

Yet a mystic virtue is attributed to these syndicates. A professional syndicate, without capital, from the sole fact that it is a syndicate, will be supposed to enjoy unlimited solvency; it will be able, according to certain projects, to emit commercial bills, which the Bank of France would be compelled to discount. A professional syndicate is so fine, so noble, so great, that though it have not a penny of capital, it can sign all the engagements it desires, the Bank of France ought to discount them, and there will be no failure to meet these engagements.

We very much regret to say it, yet all this appears to me very much like the *assignats* of former days. The very timely example of the Argentine Republic, of Brazil, without speaking of a number of the States of Southern Europe, ought to enlighten us. Yet no. People's heads have been so stuffed with syndicates that they imagine there is in groups of men an "inherent" wisdom, which would not for a moment be attributed to anyone of the individuals who compose these groups.

When will humanity be sufficiently taught by experience to recognize that there is no magic formula, no combination of syllables, no chain of articles, which have the privilege like "Open sesame!" to conduct men to a place of abundance, of repose, of concord, and absolute security? What is a syndicate? It is a formula, a combination of three syllables which, nowadays, sounds well to the ear; it is a concatenation of articles of statutes on a plan more or less uniform; it is, if it please you, a frame; but, if the frame has always the same value, the picture put in it may be sometimes a masterpiece worthy of admiration, sometimes a grotesque sketch in every way a failure. Yet you will, in talking about the matter, stop at the frame, at the form; you will treat all syndicates after the same fashion, because they bear the same form; you will attribute to them virtues and good qualities, regarding not the spirit of each, but simply the form of association.

There is not, and there never will be, for the human race a definite and universal mode of organization. The confidence that people have in one social combination as a means of suppressing or mitigating the evils of humanity is one of the most striking examples of human foolishness. Some fall in a swoon before syndicates, others before profit-sharing, still others before coöperative societies. All these worthy people imagine that humanity is going to take sides with them, and sit down once for all in the little frame which they have invented or extolled. What a pitiful conception of movement and of life!

Syndicates, profit-sharing, coöperative societies, are each good in certain cases, and bad in others. This one of the three succeeds here, and fails there. This one may be worthy of encouragement, especially of a trial; that one deserves no attention, no privilege. Still further, nothing justifies one of these combinations, which are one of the thousand-and-thousand forms of grouping that social plasticity will bring forth, having the pretension to be imposed on the community by force, by constraint of the laws.

EDUCATION, LITERATURE, ART.

THE COMING RENAISSANCE.

II.—NATURALISM.

VALD. VEDED.

Tilsukeren, Copenhagen, April.

THIS is the naturalistic view: Man must be studied as an object in natural history, as an animal, a plant. We have assumed fine names and covered ourselves with cosmetics, face-powders, and all sorts of masks, but back of the conventional lie is the human beast with its brutal instincts, simple desires, and naked selfishness. Love may fly heavenward, but it always comes down as grim, beastly lust.

You talk about religious sentiments! Unveil them, and you find that they are but fear and submission, and that the Church is a sort of life-insurance company. Disinterested ideality? No! No! Lust and profit rule in life; the natural law cannot be transcended. How absurd to talk about freedom and responsibility; man is bound by his environment; he grows up, lives his life, and moulds its conditions according to the circumstances offered. He is a product of nature, and not his own lord.

The "naturalists" define social life in as dark and hopeless colors. In all human intercourse they see only interest, selfishness, and a conourse of forces, all tending in the direction of "the struggle for life," "the conflict of all against all." Go back to primitive society, and you shall see the foundations of our "sacred" institutions. They say: What is the use of parliamentary resolutions? Why dream of reformations? What is a majority vote against a law of nature? You can *make* nothing. Everything *grows*. That's the moral of nature and history. Leave everything to itself, it will grow to truth, if let alone. Human will can do nothing here. We must learn to count with *existing* factors and not try to influence them. We only thwart nature—they say.

It is easy to see what such a philosophy—if philosophy it be—must lead to. It takes away all belief that human will has any power. We are like plants, entirely determined by our "Milieu," our inborn nature and heritage. Resistance is useless. You know Oswald, you recognize the Rougon-Maquart family, and Mme. Bovary. You understand also Taine's construction of history, how Holland produced butter and cheese, and in the 17th century, also paintings.

In politics this view produced Opportunists and Anti-Doc-trinaires, a very demoralizing worship of *le fait accompli* and the "logic of facts." While it undermines our will, it robs life of all beauty and value. Under its influence we do not respect, love, or admire anything. An ideal mind, a soul sighing for the Highest, must turn away from such natures and such views with bitter contempt. The modern pessimists are disappointed idealists, such as take a grim delight in proving life's "faithless promises, deceitful lowness, and contemptible meanness."

The whole view is a result of the one-sided analytical tendency of to-day, a reaction, a revenge on those who would exclude the spiritual powers from life.

By unraveling the psychic and social web, and leading us back to the original elements, they have retraced the steps which Culture has been taking these many hundred years—Culture, which has woven "all this" out of the original elements. They deny development, they will not count Culture's work. Culture is *un*-nature to them. What a mistake! If the tree is evolved out of the seed, and man out of the ape—then they are no longer seed nor ape. If the ideas are modified senses, if patriotism is developed egotism, if love is refined desire and lust—well, then they are no longer either sense, egotism or lust. If this is not so, then all evolution and development are only appearances, and ideas, patriotism, love, merely shows and pretensions; nobility is mockery, and all

ideals shameful deceptions. The value of marriage is not rooted in, or conditioned by the "original foundation" discovered by modern sociologists. Be that institution a result of any beginning, it has developed through centuries to a dignity which we now cannot spare without serious moral loss.

Naturalism has never rightly understood nor valued human self-determination. Man is not merely a plant, nor is history simply a development. Taine and the naturalists overlook that human nature is as often a reaction against and an opposition to the "Milieu," as it is a conformity to it. A self-asserting individual exerts a pressure and an influence as great as that to which he is subjected. It is this element which is so important in human life. What were the Madonnas and the holy men and women in the Middle Ages, and Romanticism in the 18th and 19th centuries, but such elements—protests and counteractions against the realism of the time. The great men are great as much because they oppose the times as because they grow with the times. What an amount of personal influence have not Luther, Frederik II., and Bismarck exerted in History?

It is our duty to restore Self to its legitimate place, influence, and honor. Naturalism is a libel upon human nature.

JENNY LIND AND THE OLD SONGS.

GEO. F. ROOT.

Music, Chicago, May.

THE dialogue in the April number of *Music* "apropos of Mme. Patti and the old songs" is bright and interesting, but I would like to make the following comment upon it, viz.:

The statement that Madame Patti is "on the make," as the slang phrase is, and that Jenny Lind had motives which did not include that state of mind, is calculated to give a wrong impression. I do not know what Jenny Lind's mission to Germany was, but she came to this country to make money; a large sum had to be deposited in a London bank before she would start, and this was all legitimate and honorable in her, and in no sense inconsistent with her being one of the best women in the world, as I think she was.

I heard her many times, and there was no evidence in her selections or manner of singing that she had any other object than concert-singers usually have, viz.: to please her audiences, and meet and satisfy their expectations. That she was universally beloved is most true. She was and still is my admiration—to me altogether the greatest singer I have ever heard.

Jenny Lind sang all the old songs that Mme. Patti sings, and more; and several simple Swedish folk-songs besides. Her operatic selections and higher music, too, were all understandable to the great majority of her audiences, for she was noble enough to wish to please and benefit them by her singing, and intelligent enough to know that this could only be done by keeping near them musically.

When Philistine accuses Critic of ridiculing Mme. Patti's selections, and her for singing them, he (Critic) does not deny it, but institutes a comparison between her and Jenny Lind, presumably to justify his disapproval of Mme. Patti. He goes on with real eloquence to describe Jenny Lind's earnestness and sincerity, that she considered herself a divinely appointed interpreter, etc., and that she mastered the best art of her time, etc. All true, and she might have mastered the highest art of the present time had she lived with all her powers until now, and this, as Critic very justly says, would be a different thing from mastering the highest art of her time. But what has that to do with the point under discussion? If Mme. Patti has decided not to subject her voice to the strain of singing Wagner's music, or for any other reason has preferred not to undertake it, but to keep on with what she sings easiest and best, and what the great majority of her audience likes best, how can that be a subject of faultfinding to a fair-minded man?

Critic speaks forcibly and truly about the enormous advance that a certain kind of music has made in thirty years, and of the great genius of Wagner, and his triumphant success, but the inference that Mme. Patti is unworthy because she has chosen to take no part publicly in that advance, and the disparaging tones in which Critic speaks of her trading on her professional capital, acquired when she was young, are—well, about as fair and generous as the critics of whom I complain generally when they are treating this subject.

It is surprising that increase in knowledge and attainments in music seems to make some people grow more narrow and selfish, instead of more open-minded and generous. They begrudge every number in a Thomas programme, for instance, that less favored people can understand; and seem to consider themselves to be defrauded or unjustly treated, to be obliged to sit through it. The thought that there are many present to whom that music is useful and instructive never seems to enter their minds. They can't seem to help half despising people who know so little of music as not to like what they like. They do not give proper consideration to the great anomaly that there are thousands of grown-up men and women, cultivated and refined in other respects, who are still children in music. Some of the critics will, indeed, admit that it is all right for the people to have simple music; but let the Chicago orchestra or the Apollo club give programmes of the really good simple music that the thousands could enjoy, or even make half programmes of such music, and how quickly would the cry arise of "lowering the standard," "degrading the art," etc.

As a general rule people will not go to hear music which they cannot appreciate; still some musical education goes on where people can be induced by one means or another to listen year after year to music which at first they do not understand or enjoy. Mr. Thomas's wonderful career has demonstrated this.

A DUTCH WRITER

L. VAN KEYMEULEN.

Revue des Deux Mondes, Paris, April 15.

WHEN, on the 19th of February, 1887, Edward Douwes Dekker, the Hollander, died at the little country-house on the banks of the Rhine, the Low Countries lost one of their brightest, if not best-balanced intellects, and assuredly one of their most brilliant writers. During more than a third of a century he had with a feverish hand thrown his writings, like so many pieces of rock, into the Dutch pool, the stagnant waters of which he disturbed, causing much foam and some little mud to rise to the surface. He had denounced the abuses of the Dutch colonial system, he had branded the egotism of the commercial *bourgeoisie*, he had by his sarcasms let in daylight on the hypocrisy of Calvinistic manners, he had made desperate appeals to pity and to justice in favor of the disinherited classes, he had put a new dress on old truths, he had aroused deep hatreds and warm sympathies, provoked currents of opinion, as never journalist had before him in the classic land of phlegm and cold calculation.

Such as he is, however, this insurgent who resembles Proudhon and Heiné, this Batavian, warmed by the sun of the Indies, deserves to be better known.

Dekker, better known by his significant *nom de guerre* of *Multatuli*, was born at Amsterdam, the second of March, 1820.

After being taught at the primary school, young Dekker was put in a lower class at a grammar-school. Then he was placed in a counting-house, where he manifested great aversion to business and those who carried it on. Seeing this, his father, who was going to Java, took Edward with him.

Arriving at Batavia on the sixth of January, 1839, Douwes Dekker found a place in the offices of administration of the Netherlandish Indies. He was given a petty clerkship until he

should learn Malayan, and some of the fifty languages or dialects spoken in the island of Java. At present a diploma from the school of Delft, where Oriental languages are taught, is required from those who aspire to be public functionaries in the East Indies. Urged as much by the wish to have direct contact with the native population and thus become more intimately acquainted with Oriental life, as by the desire of making his way in the world, Dekker was able in a short time to speak and write, not Malayan alone, but two or three of the languages most frequently used in the Archipelago. His leisure hours he divided between studies made a little at random, and some literary works destined to remain unpublished, for in India there was no possibility of getting them published. Besides, he managed to learn enough French, English, and German to get a superficial idea of the three great literatures of Western Europe. In the summer of 1842 he was promoted to the post of Comptroller for the West Coast of Sumatra. During the eight years which followed he held analogous positions at Natal, at Kroewangie, at Bagalen, and at Menado. These frequent changes were due, doubtless, to his independent ways, and his natural irritability, which was increased by the climate.

While he was living at Batavia he was converted to Roman Catholicism through love for a young lady, who was a fervent Roman Catholic, but whom, after all, he did not marry.

In 1846, he married under characteristic circumstances. At an official ball he danced with a young girl, the initials on whose handkerchief were E. H. V. W. These initials stood for Everdina H. van Wijnbergen. Dekker chose to construe the letters as standing for *Eigen haard veel waard!* (Nothing is worth so much as a hearthstone of your own), and he asked his partner's hand in marriage.

Sixteen years after, in 1860, after Dekker had returned to Holland, appeared, under the pseudonym *Multatuli*, his first book "*Max Havelaar*." This is not, properly speaking, a romance. It is a fragment of autobiography. It is a bitter condemnation of the system of Dutch government in the East Indies. Dekker severely blamed the absolutism, the exactations, the cruelties of the Dutch colonial administration. He exhibited the Javanese cultivators driven to the last extremity, with famine endemic in the most fertile country in the world; robbery organized systematically along with a ferocious repression of the slightest inclination to resist, villages burnt, women violated, children massacred.

The work made a profound impression in Holland. It was a thunderclap in a cloudless sky. It was believed in Holland that the natives at Java, at Sumatra, at the Moluccas, adored the beneficent and civilizing rule of their masters. *Multatuli* dissipated this dream.

During the remaining twenty-seven years of his life Dekker wrote and published much, mostly pamphlets. Of these the principal are "*The Japanese Dialogue*"; "*The Letters of Love*"; "*Free Work*"; "*Things and Other Things*." He also wrote a drama entitled "*The School of Princes*." Between 1862 and 1874 he published seven volumes under the title "*Ideas*."

"*Ideas*" is not a book. It is an incoherent amalgam of reflections, maxims, satirical dissertations, anecdotes, parables, discussions on philosophical, moral, social, political, aesthetic points, chapters of a novel, scenes from a comedy, newspaper articles, all of which follow each other without order, without connection, without plan.

He made many enemies by his pen. He was called a man without religion, a citizen without patriotism, an insubordinate public functionary, a bad husband, a bad father, an insolvent debtor, a libertine, and a drunkard. Some of these accusations were pure calumnies, others were founded on misunderstandings.

Doubtless *Multatuli* had many faults, yet he rendered good service to his people. He did not teach them very much that was new, for in Holland they read and translate a good deal. What Dekker did was to arouse his countrymen, to draw them out of their phlegmatic repose. He has opened their eyes to the fact that in order to do one's duty it does not suffice to do business prudently and honestly, that there is something higher than egotism, though it be an intelligent egotism, and that love of self is of far less value than the love of humanity.

THE PRIVATE SCHOOL FOR GIRLS.

ANNA C. BRACKETT.

Harper's Magazine, New York, May.

THERE is no science of education. There are many theories, and there is an art of education. Every true teacher is, and must be, an artist, working on the most plastic of materials, and changing her methods as the state of the material gives notice to her practiced mental eye that change is needed. It is only the quickened insight of a mind originally fit for the work, which can determine the mental state to be dealt with at the moment, and can then select out of all the means at command, the very question, or the very explanation that will make the child's mind take hold of the truth to be conveyed. There are no unfailing rules which can be given to the incipient teacher, and no patent methods will avail.

The mind of the child, says Professor Royce, is a "chaos of unreason." It is the part of the teacher to create from this chaos a world which shall no longer be without form and void, and to brood over the face of the deep. She is not without assistance from within, for the Spirit of God moves upon the face of the waters, and waits to answer to her call. But does she know how to call? That is the question, the answer to which determines whether she is a teacher or not. The problem in the education of every child's mind is like the problem with the deaf mute, Laura Bridgman. Dr. Howe says that the first efforts at her instruction were like letting down lines, one after another, into the bottom of the deep sea in which her silent soul lay, and waiting the moment when she should seize hold of them, and be drawn up into the light. Perhaps the best training any ambitious girl could have for teaching would be found, not in a normal school, but for one year in an asylum for idiots, one year at Hampton, and one in a school for the blind. The greatest teachers, as a rule, have not been those who have had most special training for the work. They have been the broadest men and women who have learned of the doctrine by doing the work.

Of course, the education of the child is obtained only in a limited sense in school. But in this article the word education must be understood as meaning only that portion of the "conscious direction by mature persons, of the growth and development of the young," which takes place in school. The girl gains a great deal of very varied information at home or in traveling, but all this comes to her in a haphazard way. She cannot be said to be educated unless her mind has been worked upon in a systematic way, the proper food for its natural growth given it at the suitable time, its activity rendered orderly, and itself supplied with categories under which it can arrange any information afterwards acquired.

Too much stress cannot be laid upon the necessity of harmony between the state of growth of the girl's mind and the nature of the study in which she is engaged. A girl of four or five years old can learn her letters and find a pleasure in the task, but a girl of seven is disgusted at the task.

The true teacher does not need to be told of the vivid pleasure which shows itself on the girl's face when a perception of relations between hitherto disconnected facts strikes across the mind, and when what has been so far troublesome and annoying chaos, at the right question suddenly slides into order and conformity with law. To be able to create this pleasure and repeat the process until the child herself seeks for it, is to be a teacher. But the teacher's function is a higher one than that of simply creating pleasure, however high or vivid. To accomplish anything she must hold the attention of the pupil, and teach her how to bring back wandering attention.

It is just here that the school, as a factor in the little girl's education differentiates itself from the home, which should have prepared her for its training. In the home, the child is part of the whole, held together by natural relation and affection; in the school, the wholeness is constituted by human law, acting on individuals who are in a great degree independent.

In the home, tenderness and pity come in, and often save the offender from the result of her action; in the school they can never do so. It is in the school first that she feels herself a responsible member of a community, where each one has the same rights as herself. She may defend the members of her own family, even though they do wrong, but in the school she first learns to judge action in and for itself as right or wrong.

I can do no more here than to point out some of the conditions of the girl's private school in our large cities, and briefly to hint at its possibilities. It must always hold fast to the principle that the development of the moral character is its highest, and indeed we might say, its only aim. But to secure this it must always cultivate inner freedom—"the agreement of the will with its own law-giving judgment." The school which puts such a motive force into the character of its girls that they cannot lose it in all their after lives—the school, the memory of which they can never escape, and whose stamp they can never efface, whose aid is sure to come up strongest whensoever need is sorest—that school, the thought of which is always followed by "a great wave of gratitude and love," is the only one that has done its work.

SCIENCE AND PHILOSOPHY.

SHOOTING-STARS.

CAMILLE FLAMMARION.

Deutsche Revue, Breslau, April.

THE shooting-stars are small bodies, weighing at most a few pounds, and consisting mainly of iron and carbon. They traverse space in swarms, and also revolve around the sun in long, elliptical courses like the comets. When these little bodies enter the earth's orbit, they are deflected towards the earth, and great numbers are seen in a single night. Their brightness is due to the heat engendered by the energy of their motion. Their speed is enormous, viz., $42\frac{1}{2}$ kilometers a second, while the speed of the earth on its orbit is only 25 kilometers a second, forward. Consequently when a shower of them approaches the earth in the direction opposite to its course the initial speed is 72 kilometers a second; when they follow on its course, they gain $16\frac{1}{2}$ kilometers a second on it, their mean rate of approach being 30 to 40 kilometers a second. The friction engenders a temperature of $3,000^{\circ}$ Celsius, subject to which they burst into flame. If under these conditions their substance is not vaporized, they pass through and beyond the upper strata of our atmosphere, and pursue their proper course around the sun; but as a rule they are vaporized, in which case the vapor mingles with the atmosphere, to fall later as meteoric dust. In this manner, we come in contact annually with 146 milliards of shooting-stars which add considerably to the earth's substance.

Every year shooting stars present the most interesting spectacle on the night of August 10th, and frequently also on the two following nights. If the night is clear and the observation is not disturbed by the moonlight, one may count hundreds and even thousands of falling stars during these three nights, all coming from apparently the same quarter of the heavens, the constellation of Perseus.

The fact that the earth takes three days to pass through this shower of shooting-stars, affords a measure of the enormous space they occupy, the more so that they cross our orbit at right angles to the earth's course. Their orbit is a long one, and corresponds with that of the great comet of 1862 which reaches a distance of 7,104,000,000 kilometers from the sun, approaching it at intervals of 121 years. This immense orbit appears to be full of shooting-stars.

Another date equally interesting for the observation of shooting-stars is November 14th. On this date they are even more numerous than on August 10th. At intervals of thirty-three years they fall on this date as thick as snowflakes. Two

hundred and forty thousand are estimated to have fallen on November 14, 1833; the phenomena repeated itself in 1866, and we look forward to its recurrence in 1899. The November shooting-stars appear to come out of the constellation Leo. The course of this group corresponds to that of the comet of 1866, near the orbit of Uranus, at a distance of 2,840 kilometers from the sun, which it approaches every thirty-three years. In the year 126 A.D., this comet under the influence of the attraction of Uranus was deflected from its original course, and made a member of the solar system.

The two dates above mentioned, are not, however, the only ones on which shooting-stars in considerable numbers may be observed. Among others, November 27 may be mentioned, for on this day in 1872 and again in 1885, at least a hundred thousand shooting-stars were observed. In Rome, where I was on the latter date, the phenomenon excited great interest, and even the Pope was evidently not wholly unmoved; for some days later, when I had the honor of being received by his Holiness, his first words were: "Did you see the golden shower of Danaë?"

The shower of fixed stars of 1872 was entirely unexpected by the astronomers. They had been much disturbed at the loss of Bela's comet, which after its discovery steadily made its appearance at intervals of six and a half years until 1846, in accordance with its computed course. On this occasion while pursuing its course on the night of January 13th, it split into two pieces diverging from each other as they pursued their several courses. Both comets were visible on their return in 1852 but they were pale and faded and more than two million kilometers apart. It was the last sight; from that date the Bela comet has never been seen again. It is vanished, annihilated, burst up into shooting stars. Were this not so, it must have bisected the earth's orbit on Nov. 27, 1872, and actually have come into contact with it. In its stead there appeared unexpectedly the above mentioned shower of stars, and the conclusion was that these small bodies were the remains of the Bela comet, a conclusion unquestionably confirmed by the observations of Nov. 27, 1885.

This, then, is one of the latest conclusions of science: Shooting-stars are the fragments of shivered comets.

Comets, in fact, are comparatively short-lived bodies, few of them persisting beyond a few thousand years, and the smaller ones for a much less period only, while the duration of a planet like our Earth extends to millions of years. The great comets which frightened our ancestors would doubtless be found to have lost much of their brilliancy if we could see and identify them; for during their course around the Sun, they continually throw off vapor and fragments, and are thus constantly subject to diminution.

ANTHROPOLOGICAL WORK IN EUROPE.

PROF. FREDERICK STARR.

Popular Science Monthly, New York, May.

MUSEUMS of ethnography are far more common in Europe than with us. There are, perhaps, no large cities without such an institution, and many small towns have fine collections. In the little kingdom of Holland alone, there are fully a half dozen ethnographic museums of importance, the chief one being at Leyden. Besides its university, the town boasts of one of the best museums of antiquities in the world, particularly rich in Egyptian and Javanese objects, and the ethnographic museum, which is in some respects unsurpassed. Like many of the great collections in Europe, the latter is unfortunate in its housing. The part usually shown to visitors comprises the wonderfully rich collections from the South Seas and the East Indies. These are in exceedingly crowded and ill-lighted quarters, and a satisfactory display is impossible in the present building. The African collections are in a second building as little suited to display as the first, and the rich

series from Asia is stored in yet a third building. It is much to be desired that this collection might be brought together under one roof, in a building of suitable character, and well lighted, and suitably cased. Many of the objects from the South Seas and the Indies, are old, and represent the native arts before they were affected by white influence. Especially fine are the carved work, weapons, armor, and articles of dress and adornment. New Guinea is finely represented by articles from different sections, well illustrating the local variation in arts. The specimens from Sumatra, Eugano, Nias, Borneo, and Java illustrate the whole life of the natives. The collection of *krises*, or dirks, is probably the largest in the world, and many of the specimens are masterpieces of metal-work, and the hilts and sheaths are crusted with precious stones.

Professor Kern and Professor Schlegel, with other workers in ethnography in various countries, form an editorial committee of the *Internationales Archiv für Ethnographie*, a journal appearing at Leyden under the very capable direction of Dr. J. D. E. Schmeltz. Dr. Schmeltz is a rare worker. Born in Hamburg, his first important work in the field of ethnography was done upon the famous Godeffroy collection from the South Seas. The result of his work was the well-known illustrated catalogue of that collection, which is the first work the student of the South Sea cultures must know.

Considerable ethnographic museums, with good workers, are located at Rotterdam, Haarlem, The Hague, and Amsterdam.

Germany is full of workers in every line of anthropological study. At Leipzig we find Dr. Emil Schmidt, Extraordinary Professor at the University. He offers, in three successive years, three courses of lectures to the students—general ethnology, prehistoric archaeology, and physical anthropology. Although past middle life, Dr. Schmidt is an active worker, and has just returned from a trip to India and Ceylon, where he did extensive field work. He is the originator of the *cranial modulus*—a method of expressing the arithmetical mean of the three dimensions of a skull in one term.

A veteran worker is Dr. Herman Welcker, Director of the Anatomical Laboratory of the University of Halle. In the museum under his charge is a wonderful series of skulls, especially rich in Papuan, South Sea Island, and Indian specimens. One noticeable feature of this museum is the exceedingly large collection of human monsters.

No physical anthropologist in Europe is more widely known or more respected than Dr. Rudolf Virchow, of Berlin. He is in charge of the Pathological Institute of the University, where he has a vast quantity of valuable material. Among other osteological collections are great numbers of skeletons and skulls of the Negrito pygmies. He is at present engaged upon a great work—a study of crania of American Indians, from both the Northern and Southern continents. For years Dr. Virchow has edited the *Zeitschrift für Ethnologie*, the official journal of the Berlin Anthropological Society. Of the many other workers in physical anthropology in Germany we can mention but one—Dr. Johannes Ranke of the University of Munich. He is perhaps the only full and regular Professor of Physical Anthropology in Germany.

In German Switzerland, at Basel, is Dr. Kollman. He is a born teacher and every specimen in his Anatomical Museum of the university is considered as instructive material, and is mounted and prepared to that end.

As to ethnography, Germany is permeated with it. But the ethnographic work of Germany and of the world, culminates in Berlin. Adolph Bastian is the director of the Museum, the leader of the corps of able workers who carry it on. No one recognizes more clearly than he, the importance of doing ethnographical work now; to-morrow will be too late. Old tribes are dying out; new customs are being introduced, native cultures are being swept away or rapidly modified by contact

with the civilization of the white man. Dr. Grimwedel, who has direction of the India collections, has upwards of twenty-four thousand objects in his charge.

The American department of this collection is exceedingly valuable. There is but little from the Indians of the United States; but from ancient Mexico and Peru, from the modern South American tribes, and from the Northwest coast, the representation is magnificent.

Much of the value of collections is lost by bad arrangement. Nowhere is there such pains taken in display as at Copenhagen. Denmark is classic ground for the archæologist, and no student can afford to neglect this collection.

Anthropology is more cultivated in Paris than anywhere else in the world, and every department is there developed. The ethnographic collections are at the Louvre, the Trocadéro, and the Musée Guimet.

The British Museum has some rich collections in ethnography and prehistoric archæology, and the best cataloguing in Europe is done here. The South Kensington Museum is another centre, and Americans are particularly interested in the little Blackmore museum at Salisbury. Both of the great Universities are at work, and Oxford owns the Pitt Rivers Museum.

RADIANT ENERGY AS A PROBABLE CAUSE OF THE SOLAR CORONA, THE COMÆ AND TAILS OF COMETS, AND THE AURORA BOREALIS.

SEVERINUS J. CORRIGAN.

Astronomy and Astro-Physics, Northfield (Minn.), May.

ACCORDING to the hypothesis advanced in my paper entitled "The Transmission of Radiant Energy through Gaseous Media," the component atoms of each molecule of any gas are regarded as being in incessant and exceedingly rapid revolution around a focus situated within the molecule. If this is true, it is, I think, reasonable to assume that these rapidly moving atoms, can, and do, take up an indefinite number of finely divided or exceedingly minute particles of any solid, liquid, or gaseous matter against which they may impinge, and that, from their own inherent store of energy, they can, and do, impart motion to such assumed particles. We can conceive that such matter is transferred from molecule to molecule, as if by a train of revolving wheels in intimate contact with each other, and that it is thereby diffused, more or less rapidly, throughout any gaseous mass which is in any way in contact with the solid, liquid, or gaseous matter aforesaid.

The above enunciated hypothesis enables us to clearly define the difference between a *gas* and a *vapor*, viz.: that the latter consists of solid or liquid particles sustained in rapid motion by a true or permanent gas.

Evidence can be adduced in corroboration of this hypothesis. It is a matter of common observation that when an incandescent electric lamp has been in use for a considerable time, the inner surface of the glass bulb becomes blackened; this blackening is found to be due to carbon particles which have been forced against the glass with considerable violence, since they adhere quite firmly thereto. The only sources from which the carbon can come being the carbon filament which is found to have undergone an appreciable waste, the question arises how have they been transported across the highly vacuous space between the filament and the inner surface of the glass globe? The hypothesis above stated furnishes a rational answer, viz.: that the particles of carbon are transported by the remanent gases, namely, nitrogen and carbonic acid gas, included by the glass bulb, and which, as stated above, act like a train of revolving wheels, the particles being taken from the filament by the revolving atoms in contact therewith, passed along by the

intermediate molecules, and finally deposited upon the glass by the revolving atoms impinging upon it.

If the truth of the hypothesis be admitted, a probable cause of the phenomena mentioned in the title of this paper can be proposed. The first mentioned is the solar corona, visible to the naked eye at time of total solar eclipse. We know that the surface matter of the solar globe is composed of gases and the vapors of many kinds of matter, and that the Sun is constantly emitting intense thermal, luminous, and electrical radiations which are transmitted into surrounding space. Now if the hypothesis of diffusion above set forth is true, the vapors surrounding the solar globe should be urged outward into space by the Sun's radiant energy, as if impelled by a force acting in opposition to solar gravity, and luminous vaporous matter so radiated would appear as the corona and possibly as the zodiacal light.

The existence of such a force renders comprehensible the observed fact of the extreme mobility of the surface matter of the Sun, which mobility is indicated by the opening and closing of spots or cavities covering millions of square miles of the Sun's surface, and the upheaval of vast quantities of solar matter to the height of several hundred thousand miles.

If the formation of the solar corona is due to the cause above stated, the nature of the operation which forms the coma and the tail of a comet becomes, I think, at once apparent. Radiant energy proceeding from the nucleus, or central portion of the comet, drives outward the vapors which constitute a great part of the cometary mass, and as the comet approaches the Sun, these vapors are impelled in a direction away from the latter body, by the radiant energy emanating therefrom, and form the tail of the comet.

Assuming, as is most probable, that the aurora is due to electrified matter in the form of aqueous vapor or ice particles, such as constitute the cirrus cloud; the motion of such electrified matter, suspended, probably, above a stratum of rare, dry, non-conducting air, must cause it to act by induction upon the Earth, and thus to generate those disturbances of the magnetic needle, and the other electrical phenomena which are known to accompany the aurora. The formation of the latter is, therefore, analogous to that of the tail of a comet, but there is this important difference, viz.: that the vaporous matter of the aurora is not driven off in a direction exactly away from the Sun, as is the cometary matter, but being electrified, it is acted on by the Earth's magnetism and is thereby forced to set itself parallel to the magnetic meridian.

A STUDY IN GREEK PHILOSOPHY.

J. E. GUITNER, A.M.

Quarterly Review of the United Brethren in Christ, Dayton, O., April.

THE purpose of this article is to show that the Greek philosophy is not a congress of fortuitous elements, without order or reason, but a systematic development, simple and intelligible, the highest triumph of that wonderful people who "touched nothing that they did not adorn."

Philosophy, says Ueberweg, is the science of principles, and as such could originate neither among the peoples of the North, who were eminent for strength and courage, but devoid of culture, nor among the Orientals, who, although susceptible to the elements of high culture, were content simply to retain them in a spirit of passive resignation; but only among the Greeks, who harmoniously combine the characteristics of both. The Chinese and Hindoo so-called philosophies are rather theologies or mythologies, since in them no final ground of being is sought in a philosophical way. Nor shall we find any worthy successor of the Grecian philosophy as such. It is bounded on the one side by the age of fable; on the other, by the dawn of Christianity.

The philosophy of the Greeks took its rise, not in Greece itself, but in the Greek colonies of Asia and Italy. It was in

Miletus, the chief city of the Ionian Greeks of Asia Minor, that the new method of inquiry began, and it was efficiently seconded by the school founded a few years later at Crotona in Italy.

All the philosophers before Socrates may be classed in the two schools, the Ionic and the Italic, thus:

Ionic, Thales, Anaximander, Anaximenes, Heraclitus, Anaxagoras.

Italic, Pythagoras, Xenophanes, Parmenides, Zeno, Empedocles, Democritus.

Then we have Socrates and the Sophists, Plato the Academic, Aristotle the Peripatetic, Zeno the Stoic, Epicurus, Pyrrho the Skeptic, and Plotinus the new Platonist.

All the pre-Socratic philosophy concerned itself with the inquiry, What is the original source of all things? Thales of Miletus began the logical interpretation of nature. His predecessors were myth-makers, giving a purely fanciful explanation of physical phenomena; but Thales, about 600 B.C., taking his cue from Homer's phrase "Oceanus the parent of all" asserted that water is the substance out of which all things are made. Anaximander taught that the original substance of all things is matter in motion, infinite and divine. Anaximenes contended for air as the first principle; but the greatest of the pre-Socratic philosophers, by common consent, is Heraclitus, who enunciated the theory of fire as the fundamental form of nature. The world was from the beginning, and always will be, ever-living fire, kindling and dying down. But matter in the Ionic philosophy is animate. The soul is not distinct from matter. Matter is eternal, and creation and absolute destruction are both impossible.

The last of the Ionic philosophers was Anaxagoras of Clazomenæ who, about 470 B.C., suggested mind as the great first cause of all things, and thus gave a new direction to philosophic thought. In consequence of this view he was compelled to distinguish between matter and the force which moves it, and the novelty of his principle is seen in that it works with design.

The founder of the Italic school was Pythagoras, 529 B.C., who based everything in the moral as in the physical world upon number, a doctrine implying the recognition of the existence in the phenomena of nature, of a rational order, harmony, and law, which can be expressed in numbers. Pythagoras taught also the transmigration of souls.

Cenophanes was the theologian of the Eleatics. Recoiling from the mythology of the day he asserted that God is *one*, all eye, all ear, all mind. Everything is *one*, there is no becoming. The *One* admits neither motion nor change. Parmenides and Zeno (not Zeno the Stoic) belong to the same school.

Empedocles, about 490 B.C., took the "four elements" as the first principles or roots of all things; then followed Democritus, the great expounder of the Atomic theory. His atoms are being; the void in which they move is not being.

In the latter half of the fifth century the Sophists arose, and pronouncing the attempt of the physical philosophers to find reality behind phenomena futile, sought to determine the subjectivity of knowledge.

Then follow in succession the brilliant quartette—Socrates, Plato, Aristotle, Zeno—terminating with the conquests of Alexander and the practical destruction of Greek national life and the old State religion. In this new situation the Stoics arose to help the emancipated individual to rise above the wreck of his early hopes. They inculcated virtue for its own sake. The Epicureans were counterparts of the Stoics, but they made happiness the chief end of man. Then followed Pyrrho with his skepticism, and the curtain falls on Plotinus, blending Greek philosophy with Oriental mysticism in a despairing effort to solve the problems of subjective and objective truth. The task which the philosophers could not perform was fully wrought in CHRISTIANITY—the logical descendant and perfect fruitage of Greek philosophy.

RELIGIOUS.

ON THE USE OF THE TITLE "CHRIST" ALONE.

S. M. WARREN.

New-Jerusalem Magazine, Boston, May.

AT the very beginning of his exposition of the Word, Swedenborg makes the following announcement:

Hereafter (*in sequentibus*) by "the Lord," is meant, solely, Jesus Christ, the Saviour of the world. And He is called the Lord, without other names. He is acknowledged and adored as the Lord throughout the universal Heaven; because He has all power in Heaven and on Earth. And He commanded, saying, "Ye call me . . . Lord, and ye say well for I am." (John xiii. 13.) And after the resurrection the Disciples called Him "Lord." (A. C. 14.)

This rule and example, thus formally announced at the beginning of his mission, Swedenborg continued to practice to the end. Nowhere, I believe, in all the works that he published in fulfilment of his public mission, does he speak of the Lord by either the name or the title alone which He bore among men. He always says "the Lord" or "the Lord Jesus Christ."

It cannot be doubted that there was a very real and important reason for this announcement and this practice of Swedenborg. Through perversion of doctrine the whole Christian world had come in effect to deny that the Lord Jesus Christ was very God. And names were consequently applied to Him that in themselves contained no acknowledgment of His Divinity. The world still, in some sense, acknowledged Him to be the Messiah—the Anointed—which is in Greek, the Christ. And making this title into a name—which it never properly was—He was and still is, commonly called "Christ." He was not addressed in prayer, but the Father was addressed "for Christ's sake." Sometimes, and more frequently now than formerly, by those who are affectionately impressed by the beneficence of His life and mission among men, He is called by the name He bore among men before His resurrection and glorification—the name "Jesus"—so sweetly expressive of His work of salvation. But the name "Jesus," in itself, does not imply an acknowledgment that He is God. That this is so is illustrated by the fact that the name is used by those who expressly deny His Divinity. The Father only was called "the Lord" or "God." The names thus in common use being such as did not involve any acknowledgment of the Saviour as very God, it was highly important that a method of address should be restored which did involve an acknowledgment that He is God. And it was important for another reason that throughout the writings the Saviour Jesus Christ should be called "the Lord": Because the doctrines of the New Church therein revealed are the very doctrines of Heaven, and come down out of Heaven, and throughout the universal Heaven He is acknowledged and adored as the Lord. No appellation that did not involve this acknowledgment would therefore be consistent with these heavenly doctrines. So inconsistent is the title "Christ" alone with the doctrines of Heaven that we are distinctly told He is not called "Christ," in Heaven. (A. R., 839; T. C. R., III.)

We are not as expressly informed that the Lord is not called by the name "Jesus," in Heaven; but it is clearly implied in the statement that He is universally acknowledged as "the Lord"; and in the fact that throughout the writings, which are the doctrines of Heaven brought down to us, He is never called by the name "Jesus" alone, but always "the Lord" or "the Lord Jesus Christ."

I have spoken of this method of address as a "restoration." In the passage quoted from the writings, at the beginning of this paper, it is said that "after the resurrection the Disciples called Him 'Lord.'" It is not said that they never afterwards

spoke of Him by the name "Jesus." In fact they did; but they acknowledge Him as the Lord. And this appears in the Gospels, and throughout the Apostolic writings where He is often called "the Lord," "the Lord Jesus," and "the Lord Jesus Christ."

Since the introduction of the creeds which practically deny the Lord's Divinity, by making Him a subordinate in the triune of persons, or by proclaiming Him only a man, it has become common in the Christian world to address the Lord, in praise or in supplication, by the name "Jesus" alone. It is remarkable that there is absolutely no warrant for this in the Gospels, nor in the practice of the Disciples. They called Him "Lord," sometimes "Master," often adding the names "Jesus" and "Jesus Christ."

To address Him by the name "Jesus" involves something of familiarity, and appears to have in it a shade of irreverence, even when devoutly used. Is it not probable, for this reason, that the Disciples ever addressed Him by the name "Jesus."

Now, the fact that a habit is springing up, especially with some of the younger generation of New-Church ministers, of calling the Lord "Christ" alone, or "Jesus" alone, seems to make it expedient to call some special attention to the subject and invite reflection upon the question of its utility, and upon the question of the consistency and propriety of this departure from long-established New-Church usage, and from the rule and direction of the writings in which the doctrines of the New Church are revealed to the world.

THEOSOPHY AND ITS EVIDENCES.

THE REVEREND W. D. STRAPPINI.

Dublin Review, April to June.

"**N**O more difficult work could be proposed, perhaps, to any body of people than the understanding of Theosophy."

With this cheerful announcement, one of its latest hierophants undertakes to set before us evidences of the Wisdom-Religion, as its professors, with studied impropriety, have named a system containing no religion and less wisdom. Its compound name is not more inappropriate than its shorter title "Theosophy." Trusting to etymology, one naturally would suppose that the word has been coined to convey the idea that the science treats of God and wisdom. Yet such a supposition would be very wide of the mark. "The word 'Theosophy,'" one of its exponents remarks, "often leads people wrong at the outset, giving the idea that the Wisdom-Religion postulates a personal Deity. This is not the case."* There is no *Theos*, no God, in the Theosophical system, and its wisdom is embodied in its philosophy. This is attractively described by the hierophant. "Its philosophy," says this oracular personage, "is more abstruse than that of Hegel, while it is far more subtle; many of its evidences require so much study and self-denial that they will certainly remain hidden from the majority." I am sure that the oracular person is right, its "evidences" will certainly remain hidden from the majority, if only for the simple reason that you cannot give intelligible explanations of the shapeless and indefinite. In spite of this certainty, Theosophists are making vigorous efforts to propagate their tenets.

When it introduces itself by name, I venture to think Theosophy makes a bad beginning. It makes a bad beginning because it avowedly fashions for itself a name, which, it elaborately explains, is a misnomer. It starts, then, by conveying a false impression through the title it selects, and as we dip into theosophical literature we find its subsequent achievements worked out much on the same lines. We are asked to discount the accepted meaning of familiar words, or, while keeping the word, we are asked to shed the environment which made the word intelligible; we are required passively to accept new

* "Theosophy and Its Evidences," by Annie Besant (p. 5).

interpretations which make us stare blankly at our old friends with their new faces, and find no meaning in them.

From an epitome specially written by an American Theosophist for non-theosophical readers, we gather that the theory of nature and of life which Theosophy offers is not one that was at first speculatively laid down, and then proved by adjusting facts and conclusions to it; but it is an explanation of existence, cosmic and individual, derived from the knowledge reached by those who have acquired the power of seeing beyond the curtain that hides the operations of nature from the ordinary man. Such beings are called Sages. Of late they have been called Mahatmas. In ancient times they were known as Rishees and Maharishees. Disclaiming all *a priori* reasoning, Theosophy rests upon unknown personalities, whose title of Mahatma is not unfamiliar to our ears. We should like to know something about these strangely named beings, on whose *ipse dixit* we are blandly told we must remodel our ideas of things in general. Our craving for information, however, is excited only, not satisfied.

As the result of these Mahatmas looking behind the veil which conceals things from average mortals, they tell us that the Universe is not an aggregation of diverse unities; it is one whole. This unity is denominated "Deity" by Western Philosophers, and Para-Brahm by Hindus Vedantins. That the unity of the Universe is denominated Para-Brahm by Hindus I am willing to accept on Mahatma authority; but when that authority asserts that Western Philosophers, with machine-like regularity, denominate the same as "Deity," I demur. I can hardly admit that Western Philosophers are Pantheists to a man, nor do I think that any Mahatma, unless he have his habitat so far East as to be completely out of touch with the West, ought to venture upon an assertion so conspicuously inaccurate.

Para-Brahm may be called the Unmanifested. It contains within itself the potency of every form of manifestation. Hence there is no creation, only evolution. When the time comes, the Unmanifested manifests an objective universe. It manifests an objective universe periodically, and in so doing it emanates a First Cause. This First Cause we may call Brahmâ, or Ormuzd, or Osiris, or (with grand indifference to mere words) by any name we please. This is very large-minded and liberal, and encourages me to point out that a "First Cause" which is obtained by the action of a *prior* cause can hardly be accurately designated as a "First Cause."

Having thus evolved a First Cause, or Brahmâ, though our logical ideas get rather mixed in the process, we find that Brahmâ "projects" its influence into time. As to how this projection is accomplished, Theosophists are impressively silent; this projection, however, it explains, is the "Breath of Brahmâ" and causes all the worlds and the beings on them gradually to appear, and they continue to evolve themselves as long as Brahmâ breathes outwards. Yet, after long oceans of time Brahmâ began to breathe inwards, and the universe goes into *Pralaya* or obscuration, until the breath, being fully indrawn, no object remains. The breathing forth is known as *Manvantara*, or the manifestation of the world between two *Manus* and as the completion of the inspiration brings with it *Pralaya*, or Destruction, we have a satisfactory account as to how the erroneous doctrines of Creation and Last Judgment came into being. These *Manvantaras* and *Pralayas* have eternally occurred, and will continue to take place periodically and forever, seemingly as if they were recurring decimals on a large scale.

For the purposes of a *Manvantara*, two eternal principles are postulated: *Purusha*, spirit, and *Prakriti*, matter. Yet *Purusha* is not exactly spirit, and *Prakriti* is not matter as known to science. *Purusha*, the spirit, goes from Brahmâ through various forms of matter, beginning with the lowest form of the material world. We are warned that this lowest form is unknown, as yet, to modern science. Every mineral,

vegetable, and animal form imprisons a spark of the Divine and indivisible *Purusha*. These sparks struggle to secure self-consciousness in the highest form to which they can attain, viz., that of man, and they continue struggling and travailing in pain until they arrive at this form.

All this is exceedingly strange and perplexing. One must be a Mahatma, or at least a Maharishee, I suppose, really to understand it. Yet it is somewhat comforting to be told that anyone may become a Mahatma, although the process of evolution is a trifle slow, it taking millions and millions of ages.

MISCELLANEOUS.

TWO VISITS TO THE LAPPS.

HJALMAR HJORTH BOYESEN.

Cosmopolitan, New York, May.

I.

IN spite of the fact of their hatred towards my race, I determined, during my visit to Norway in 1873, to have a peep at the Lapps. I was informed that the nearest station from which a Lappish camp was accessible was Grindaheim, in Valders, which is situated at the beautiful Lake Vangsmjösen, about 1,535 feet above sea level. There is something curiously, fantastically unreal in the impression this lake makes upon one. It looks, with its naked, treeless shores and its placid purity, like the enchanted lake seen in a trance or in a fairy tale; and the huge, chaotic boulders and enormous mountain peaks, which the water reflected with photographic distinctness, added a touch of infernal beauty which made one look instinctively on the rocks for the signature of Gustave Doré.

I hired a guide and two ponies at the station, and started about six o'clock in the morning up the mountain side. We arrived about three o'clock at a Lapp encampment, consisting of three or four gammes or wigwams. Though the air was so clear that the most distant mountain peaks seemed delusively near, I could not discern the huts until I was within four or five hundred feet of them, and even then I could discover nothing but the smoke indicative of human habitations. The gammes were but a shade darker than the mountain side, and looked at a distance like grassy hillocks.

As I approached, a pack of small, savage dogs started up with one accord and made a unanimous plunge at my legs, and though I was for five minutes extremely uncomfortable nobody made any motion to call the brutes off. They were shaggy little curs of the variety known as the reindeer dog; and after having exhausted some of their energy in dancing about me, barking in chorus, they began to snarl and growl, with the hair in their necks standing on end, until I was obliged in self-defense to strike at one of them with my alpenstock, and he ran off, whimpering, on three legs. Then, from the group which I had seen sitting motionless in front of the gamme, a small smoke-colored man arose and came rapidly forward.

"You know that dog worth 100 kroner?" he said in halting Norwegian; "you hurt that dog and you pay me the money."

It seemed good policy not to comprehend him; so I turned to the guide and asked him what the Lapp was saying.

"You needn't pay any attention to him," the guide replied, "but if you want to find out anything or see the inside of the gamme, you had better give him some money."

"How much?"

"Four or five kroner."

I gave our host five kroner, which he looked at critically for awhile, then bit with his teeth, and finally pocketed with surly mien. He thereupon pacified, or chased away the dogs. But there was one most unpleasant brute which persisted in regarding me as a suspicious character and continued to make sly demonstrations of hostility whenever I stirred.

I greeted the group of half a dozen persons before the door of the gamme. They made no reply except an inarticulate

grunt, but stared in undisguised amazement. There was nothing extraordinary in my appearance, but I began to feel decidedly queer as it began to dawn upon me how very odd I must look to them. I had the liveliest sensation of being, perhaps, as hideous to them as they were to me. Their countenances exhibited the usual Mongolian characteristics, and I cannot imagine any human type farther removed from the Caucasian standard of beauty. They looked, both as to color and a certain shrivelled aspect, as if they had been smoked in the chimney, like so many herrings. They, moreover, exhaled an insidiously compound odor, of which the principal ingredient appeared to be smoke; while their red-rimmed and watery eyes had also suffered from smoke. Still there was individuality in their faces; their features differing as much as those of the same number of Caucasians. All except a very old man (who wore a skin coat) were dressed in long tunics of what seemed brown fustian. There was (except in the head-dress) very little difference between the costume of the women and that of the men. I could detect no trace of linen on any of them, and they had an air of frowsiness altogether at variance with what I had heard and read of their vanity and savage love of ornament. A half-grown boy in the group seemed jolly, and his dirty face displayed intelligence; but the rest were stolid, morose, and malevolent. It was evident that I was confronted by a virulent expression of race hostility. Probably they had suffered from some recent aggression of ruthless Norwegian neighbors.

My guide took our host aside, and evidently told him I was an American Crœsus, for he returned with a mollified countenance and asked me into into the gamme.

But it seemed as if bad luck was bound to attend me; for as I was entering I stumbled at the threshold over a curious bundle of skin, and came near plunging into a big pot, hanging over a fire which burned in the middle of the floor. The skin bundle set up a wild and cracked kind of howl, and while the dog made a ferocious attack upon me I discovered I had kicked over the baby. On looking around the dwelling, I discovered that there was no place except the floor (of hard-trodden earth) on which to put anything. There were no chairs, tables, or beds. In the corners of the hut, which consisted of one undivided apartment, were sacks stuffed with hay or straw and a number of skins for bed clothing. The air was intolerably hot and close, and a sour odor of perspiration, drying clothes, and boiling meat, made the process of breathing rather difficult. I was glad to get into the open air again.

ASPECTS OF WALT WHITMAN.

HUGH McCULLOCH, JR.

Harvard Monthly, Cambridge, May.

TO me Walt Whitman stands for the America which might have been, but which never can be now; for the America of equality and simplicity which existed before undesirable emigrants forced us to protect ourselves with the barriers of caste; the America when servants expected to dine at their employers' tables, and called their employers' children by their Christian names; the America, in short, which was rough and uncultivated only because it was neither corrupt nor morbid. I find little in him of America as it is to-day; little, at least, of the Atlantic seaboard, which is the part of the country I know best. He seems to me a prophet predicting the future from adequate knowledge of the past, yet whose prophecies are robbed of fulfillment by foreign and unforeseen influences. Left to itself, the United States might have developed according to Whitman's ideals; but mixed up as it is with European people and ideas, it has turned to another line of development. Walt Whitman, therefore, has for me the interest of the far-aside—an interest more subtle than that of the far-behind, and one whose fallacies time cannot expose. His America would have been more American than ours is, and in

some respects more agreeable. I cannot but feel, however, that it is somewhat like the old Pastoral Country, and therefore more charming in print than in fact. The Pastoral shepherds were distinguished for their refined sentimentality learned leisure, and classical culture; and Whitman's rowdies are delightful for their law-abiding lawlessness, breadth of sympathy, and personal cleanliness.

And yet, Whitman's ideal American does not differ essentially from Emerson's ideal Philosopher; both differ infinitely from Mr. Bellamy, and from the apparent tendencies of the age.

His brotherhood is universal, not the combination of men of a single class; it is a union distinct in individualities. His sympathy belongs to the time when America was indeed the refuge of nations, when all immigration was considered a distinct blessing. He is of the age before contract-labor Acts and Chinese-exclusion Bills had declared that America had lost faith in her unlimited powers of assimilation. His brotherhood, similarly, belongs to the very early days, before trades-unions and farmers' alliances had raised the problem of class-legislation. His belief in equality is more sincere than ours because he belongs to the far-aside; anyone who really tries can believe that native Americans are equal; but almost anyone, I think, recoils from equality with certain importations from Sicily and Herzegovina.

His Americanism is blatant sometimes, since it is the production of a world founded on data which time has shown to be insufficient; of a world which forgot that the whole is greater than any one of its parts. It is "spread-eagleism" of the most pronounced kind, and is therefore much more logical than the present attitude. He proclaims that America is sufficient unto herself; we boast of our institutions, it its true; but at the same time borrow from Europe with all our might. The eagle is a fit motto for his America; we, perhaps, should choose rather the cuckoo for ours.

Whitman does not hesitate to deal in unconventionality, and I confess that I find in him something of that first fine careless rapture which, we are told, we have irrevocably lost. Careless of consequences, he speaks what he thinks, and bids us do the like; he would have us do strenuously whatever we do, be it good or bad. He believes in the age

"When men were strong to sin and gaze on sin,"
and does not consider

"That men are weak enough to yield to sin,
And, sinning, say that sin doth prove them strong."

For conventions, social or religious, he has nothing but contempt; nothing but contempt for "followers and genteel persons."

From a social point of view, all this is doubtless very dangerous; to a moralist or theologian it must smack of chaos, but for theologian or moralist Whitman never was silent; nor did he care much for the "ever increasing audacity of elected persons." He represents the far-aside to such an extent that we can neither judge his morality by existing standards of ethics, nor his form by existing standards of art. Our modern poets are conventional, because they represent a conventionalized country; they strive for culture, because the country has been bitten by the culture-bug; they are pessimistic because when a country reaches a certain stage of civilization it idealizes its youth, and longs for it. Also, they lay much stress on form, because they derive their methods from Europe, where form has long been considered its own excuse for being. But Whitman, I take it, is far aside from all this; a college cannot convince him as a mother and child convinces. Art to him is nothing in itself, but is valuable for the flesh-and-blood men and women it may influence or express.

"Poems distilled from other poems pass away,
The swarms of reflectors and polite pass and leave a star;
Admirers, importers, obedient persons make but the soil of literature."

Whatever we may think of Walt Whitman's work, we can hardly consider it distilled.

Books.

THE FATE OF FENELLA; a Novel by Helen Mathers, Justin H. McCarthy, M.P., Frances Eleanor Trollope, "Rita," Joseph Hatton, Mrs. Lovett Cameron, Mrs. Edward Kennard, Richard Dowling, Mrs. Hungerford, Clo. Graves, H. W. Lucy, Adeline Sergeant, A. Conan Doyle, May Crommelin, F. C. Phillips, Bram Stoker, Florence Marryat, Frank Danby, Arthur à Beckett, Jean Middlemass, Clement Scott, G. Manville Fenn, "Tasma," F. Anstey. 12mo, pp. 319. New York: Cassell Publishing Co.

[We hope to be pardoned the play on the words, if we say that a novel with twenty-four authors—a chapter by each author—is decidedly a novel thing. A Note by the publishers tells us that the book has been written without consultation among the two dozen. As each one wrote a chapter it was passed on to the next, the last one being Mr. F. Anstey, who brings the tale to a close with what the Note is pleased to call "peculiar and delightful humor"—that is, a wife who sees her husband, whom she loved with all her heart, drop dead before her of heart-disease, immediately finds a vague comfort in thinking that after some time—it might be weeks, or even months—she would marry a man who had made love to her during her husband's lifetime. It is a curious psychological inquiry whether the fact that the story is so very gruesome is due to its having passed through so many "hands." Florence Marryat is responsible for the introduction of "Colonel Uriah B. Clutterbuck, a Senator from the United States," the picture of whom seems to be painted on lines laid down by Mrs. Frances Trollope, of blessed memory (the mother-in-law of one of the collaborators), whose "Domestic Manners of the Americans" stirred the bile of our forefathers about three-score years ago. As some of our out-of-town readers may not know how a United States Senator, who is "a power in Wall Street" and "good for millions," makes love, we give a scene in which Colonel Clutterbuck (named "Uriah B." by Florence Marryat, but "Salem" by Arthur à Beckett) pays his addresses to a French woman, Lucille de Vigny, whom, meeting in London, he marries out of hand, without knowing anything, or making the slightest inquiry, about her past, but who, after being installed in a house in New York "that might satisfy an empress," where "banquets" are given, is discovered to be an adventuress of the worst type, wanted by the French authorities for forgery, and with a husband in a French jail.]

"**M**RS. DER VIN-YAY," he commenced, "Loo-cill—if I may call you so—there is no man in the United States who can boast of a bigger pile than your obedient servant. I am not a lord, ma'am; I would disdain to be one. Neither am I, perhaps, an Apoller; but, in point of dollars, Mrs. der Vin-yay, you will not find my superior, and they and I are at your service, to-day, and forever, if you will only say the word."

Mme. de Vigny looked at him with surprise, mingled with a degree of contempt. She was a magnificent woman, towering several inches above the New York Senator, with a finely moulded figure, large dark eyes, chiseled features, and a voluptuous mouth. She looked like a Juno regarding a human rat.

"Colonel Clutterbuck," she replied, "you astonish me. Surely I have never encouraged you to address me in such an extraordinary manner. I have not the slightest intention of marrying again, and I must beg you never to refer to the subject.

"Very well, Mrs. der Vin-yay," replied the discomfited suitor, "say no more about it. I thought you might have liked the pile, ma'am, if you didn't admire the man; but it won't go begging, Mrs. der Vin-yay, you may bet your bottom dollar upon that."

"I do not wish to bet anything, Colonel Clutterbuck," said Lucille, grandly, "nor should I take money into consideration on a question of marriage. But I am quite content with my life as it is, and have no desire to alter it."

"Ah! You're waiting for a title, Mrs. der Vin-yay," replied the Senator, "that's where it is. You'll never tell me that a fine woman like yourself means to remain single for the rest of her life. But you're gone on these English aristocrats, like the gals in my country, and nothing will satisfy you but to be a duchess or a countess."

"Colonel Clutterbuck, your remarks are positively offensive, and I must entreat you to turn your conversation to something else. I thank you for your offer, but I can never accept it. Come indoors and let me give you a song." She drew her lace wrap about her as she spoke and turned to re-enter the house.

BY A HIMALAYAN LAKE. By An Idle Exile. New York: Cassell. 1892.

[This is the most recent of Cassell's Sunshine Series, a story of the butterfly life of an Indian Hill Station, where women, relieved from the cares of housekeeping, leave their husbands during the hot months to shelter on the Plains, while they themselves go to the Hill Stations of the outer Himalayas to engage in an unending round of amusement in a delightful climate, and very frequently to find their affinities among the gubernatorial staff or military idlers, who come up to bask in the sunshine of the butterfly existence. In the story under notice the heroine is a young girl who came out to India to fulfill her engagement with a civilian, but who has a great many heroes and goes through quite a series of experiences before she finally bends her neck to the yoke. The story is true to life, and the author is charitable in his interpretation of Indian life and evidently within the pale of Indian society.]

A YEAR and a half before our story opens, Jim Sheringham, an Indian civilian, had come home on furlough and fallen in love with Hetty Mainwaring, a dear little unsophisticated country girl of

seventeen. Jim was yellow, and bore the impress of his isolated life; but he treated Hetty like a *woman* and won her. Her parents insisted on a long engagement on the score of her youth, and now Hetty, taking advantage of the escort of Mrs. Postlethwaite, the wife of Jim's senior magistrate, is on her way to India.

After two days devoted to sea-sickness, Hetty came and sat on deck; the fresh air revived her and she stood up, the vessel sank beneath her feet and then lurched. She fell forward with her arms around a man in an ulster, and the two rolled together into the lee-scuppers. The man muttered, but Hetty laughed, whereupon he laughed too, and without the ceremonies of third parties an introduction was effected and Hettie learned that her companion was Captain de Lacy. The Captain was an incorrigible flirt, a younger son who could not marry except for money, but endowed with a wonderful knack of getting round women, and Hetty sailed to India in a fool's paradise, and Captain Jack Lacy enjoyed the triumph of calling up her pearly tears at parting.

Hetty went to Simru to bide the arrival of Jim, who was to get furlough during the summer, but failed to. Captain Jack was there, in the capacity of aide-de-camp to the Governor, and filled a great deal more of her life than Jim did. Others hung about her and proposed, and finally Hetty got talked of as an engaged young lady who kept a *bowwow*, a privilege usually confined to married ladies. But Hetty is fascinated, and one warm day Jim gets a letter canceling the long engagement. She finds out in time that Lacy was only amusing himself; but happily Jim is made of better stuff, and Hetty awakes to a realization of the difference between the false and true.

[While the story has little pretension to complication of plot, the interest in the heroine and her loves is at least equally divided with Hilda, the young wife of Colonel Cranston, who struggles hopelessly against her love for Alan Adayre, who is earnestly in love with her. At her husband's command she wrote requesting him to keep away from her. He obeyed for a time, but he was at length irresistibly impelled to seek her, and had barely taken her hand in his when a land slide engulfed them and a hundred others in a common ruin.]

ZWÖLF JAHRE IN ABYSSINIE. Von J. M. Flad, Missionar. Leipzig: Schriften des Institutum Judaicum. New Edition.

[One of the most remarkable people on the globe are the Abyssinians, the modern representatives of the Ethiopians of history. Practically they have been the hermit nation of Africa for centuries, and they are historically of great prominence as the only Semitic people that ever as a rule embraced Christianity, and further, as the only Christian people in all those regions that was not overwhelmed by the Moslem hordes. The author of the present volume, although expelled with the other missionaries from the country, has managed to keep up a correspondence with his friends there. His accounts of what he saw and heard, and experienced during his years of mission toil in Abyssinia, throw much new light on the character and history of this singular people.]

THE singular historical prominence of the Abyssinians justifies the expectation that they are a people of rare talents and gifts, and this is, indeed, the case. In reality they are not an African people at all. They are of Semitic origin, and as such are ethnographically related to the Hebrews, the Syrians, the Arabs, the Babylonians, and other nations that were positive factors and forces in the early history of mankind. Their pedigree is thus of the best, and its genuine character is attested by the best of evidences, such as language and comparative physiology. Although the descendants of the Ethiopians of fable and history, they are in reality not Ethiopians at all, *i.e.*, they are not black, nor are they of the negro race. They are "coffee-colored," and Caucasians as pure as any nation of Europe or Asia. Indeed, of all the nations of Africa they, with the sole exception of the Egyptians, are the only ones who cannot be called Ethiopians in the current acceptance of "black." The term Ethiopian, in the older sense, was rather a geographical than an ethnological appellation. The Abyssinians claim for themselves the name "Geez," *i.e.*, Freedmen, as the "Franks" of the Middle Ages preferred to call themselves. As a rule they reject with scorn the name "Abyssinian," which signifies "mixture" or "mongrel," and is a term of reproach applied chiefly by the Arabs.

The Abyssinians, although Semitic, received Christianity from an Aryan source, from the Greeks. The inheritance of Shem had passed into the tent of Japhet, but Shem again went to dwell in his tent. The history of Abyssinia is entirely a religious one. Before the advent of Christian missionaries in the fourth century, little is known of the people or the country. Lately, however, Dr. Edward Glaser, a German scholar and traveler, has found in Southern Arabia a thousand or more inscriptions dating from about 1200 to 1400 B. C., from which it appears that the Abyssinians, at that time, were in Southern Arabia, and afterward migrated to Africa. This will explain why the term "Geez" signifies "Immigrants" or "Wanderers." The Abyssinians of history, however, are a Christian Semitic people, whose

mental and moral development was directed entirely by forces Aryan in character; although, by instinct and inclination, tending entirely toward a national and religious life closely akin to the nomadic Arabs, or, at best, to the more settled Hebrews and Babylonians; the character of the nationality and of the religious and mental life was modified materially by the introduction of Greek Christianity. It was this agency that made Abyssinia a nation. It was not Greek culture nor philosophy, but Greek Christianity that effected this; and this is another evidence to show that the strongest factor in modeling and moulding the character, not only of individuals, but also of nations, is the religions. Abyssinian history is really in sum and substance only a chapter in Oriental Church History, and a very interesting chapter at that. Divorced from religion, Abyssinia has never known any civilization or literature. It seems that before the adoption of Christianity, the Abyssinians adhered to many Jewish rites. They still practice circumcision, keep the seventh day, have long fasts, and we find among them the Falashas, or "Black Jews," about 200,000 in number. The character of Abyssinian Christianity was determined by the period when it was introduced. It was the age of the great theological and Christological controversies, and as Abyssinia was, in the seventh century, again cut off from contact with the rest of the Church by the Moslem conquest of Egypt and North Africa, Abyssinian Christianity has practically remained where it was at that period. It is now the petrification of the Greek Christianity of the seventh century. The spirit of the Gospel never thoroughly permeated the people, and they now present a singular admixture of a people ready to discuss theological problems by the hour, but still at heart as untamed in their Semitic proclivities as are the Arabic Bedouins. In many respects, they are modern reproductions of the Israelites of the days of Joshua and the Judges. Whether the spirit of evangelical Christianity will or will not give a new life to these dry bones, the future alone must tell. At present the missionaries of Western Christianity are not allowed to work in that country, although indications are that they will be admitted soon again. The Italian episode on the Red Sea has not made the Abyssinians more favorable to the Gospel cause.

THE NEW RELIGION: A GOSPEL OF LOVE. By E. W. Gray. Cloth, 12mo, pp. xix.-429. Chicago: Thorne Publishing Co.

[In a general sense, this volume may be described as a contribution to Christian Socialism. On the practical side, it starts with the proposition that different persons enter life with widely different aptitudes and tendencies, and defines its purpose as an attempt to make an intelligent answer to the questions: Can the less fortunate be helped? and how? and to examine into the feasibility and propriety of the reformatory measures that have been proposed by the leaders of thought in different ages, and to present the claims of the Christian régime as best suited to the work in hand. In other words, it preaches the doctrine of Love as possessing the highest reformatory efficacy. It holds the worst criminals as unfortunate victims of heredity and environment, but nevertheless as amenable to the influence of Love.

The work is in three main divisions: Anthropology, the Old Religions, and the New Religion. We limit ourselves here to a short notice of the first part, observing only, in passing, that the author, while regarding Christ as the inaugurator of a new and a Divine era, sees nevertheless a measure of Divine enlightenment in the old religions which preceded Christianity.]

DEATH and numerous evils unquestionably afflict mankind, but fear exaggerates them. Strictly unavoidable evil is a very rare thing, and every evil has its compensating good. Moreover, vice is self-destructive, while virtue is self-preserved. Sometime, therefore, within the cycles of being, we may hope that vice will die, that truth will triumph over error, and

"Somehow good will be the final goal of ill."

There is in all nature such an adaptation of means to ends as to afford evidence of Divine purpose, wisdom, and goodness; man, too, has an appropriate place in the cosmic drama. When, therefore, we see him fail to adjust himself to the general harmony, or worse still, antagonizing it, we may be sure that he himself has ceased to be what he was intended to be.

Man is of two-fold nature, a higher and a lower, a physio-psychic, and a psychic nature. On opposite sides they appear distinct enough—on this the limitations of matter, through which, by five senses, the soul struggles into consciousness—on that, reason and the higher sensibilities. Here appetite and propensity with the fugitive gratification which indulgence brings; there thought, and love, and conscience, which heed neither time nor space; but from either side they shade off together into apparent organic oneness.

The predominance of the lower nature is conspicuous in the earlier life; but however much soever, or how little the lower instincts and sensibilities have added to the sum total of human life, at death their mission ends. Even in life, the old, looking back on their past life,

see that they were once the sport of passions which have now lost their power.

And none of these lower affections will more certainly cease their functions for want of an object, than the love of money.

Even for the man who has only made the pursuit of gold the chief object of his life, but who has honestly devoted his energies to providing the means needful to life's best purposes, he must yet realize at the end of his world-life, a great change, not only in the circumstances and conditions of his life, but in the objects of it.

But suppose a man's love of gain has become an absorbing passion, and going beyond the legitimate uses of property, he has devoted his life to getting gold as an end—then what? At death he must instantly realize that his "first love" has died within him. The object for which alone he lived and struggled is gone, and the disposition which made him capable of such damaging misdirection of his energies now disqualifies him for his new relationships. He has not laid up for himself treasures in Heaven. He finds himself a hopeless bankrupt in a foreign land. Even sexual love cannot survive the grave but as a memory.

But if one will assert his manhood, covet the eternal verities, consecrate himself to the pursuit of knowledge and truth, to obedience to the behests of conscience, to the blessed ministries of pure and holy Love, then let him know that he is treading already the highlands of the life imperishable—that he is living the life of a man whose spirit goeth upward.

"Be not deceived, God is not mocked. Whatsoever a man soweth that shall he also reap."

PAUPERISM, A PICTURE, AND THE ENDOWMENT OF OLD AGE, AN ARGUMENT. By Charles Booth. 12mo, pp. 355. London: Macmillan & Co. 1892.

[Mr. Booth has been able to get access to the records of parochial relief of the Stepney Poor-law Union, consisting of two London parishes and an adjoining hamlet, and also to the records of the Charity Organization of St. Pancras Parish, London. These records Mr. Booth has tabulated, and here prints, along with, by way of contrast, a description, supported by official figures, of pauperism at the country Union of Ashby-de-la-Zouch, about a hundred miles from the English metropolis. All these statistics, with explanations, deductions, and hints as to the best mode of relieving paupers, in one of the two Parts into which the book is divided, are offered by the author as a contribution to ascertaining the causes of pauperism everywhere, although no one is more aware than himself that the ground he covers is an extremely slight indication of what may be the causes of pauperism elsewhere. Still the "Picture," thus presented, is not without a certain suggestiveness. The second part of the book deals with a question now much discussed in legislative bodies on the Continent of Europe, the Endowment of Old Age. The arguments in favor of, and the objections to, such endowment, Mr. Booth considers at length, and comes to the conclusion that it is desirable as "a practical and possible means of giving a surer footing to those who now, trying to stand, too often fall, and sometimes sink altogether." We give the author's views as to how far drink is a cause of pauperism.]

TH E extent to which pauperism may fairly be attributed to drink is very difficult to say. It would be easy to write down half the cases as coming under this category, as was done, no doubt, with perfect good faith by Mr. McDougall, in Manchester. I am reminded of the Eastern story of the Kalif or Kady who, from his judgment-seat, would ask no question except, "Who is she?" There was, he had discovered, a woman at the bottom of every trouble; and so it may be held with drink and pauperism.

This view is, however, not scientific. A man loses his work in consequence of drink, falls into irregular work, is confirmed in irregular ways, and finally, in destitution, applies for relief. Yet, if a fellow-workman, who also drinks, does not lose his place, how does the argument stand? By the rules of scientific investigation, drink is not the active cause, and we must seek another. We, undoubtedly, find it in the man's value as a workman. Or, to go back to the influence of women, we have two men equally ready to "crook their little finger"; the one has a wife who keeps him straight, and the other one who cannot. The latter does not need to be a drunkard herself. She may even, very likely, never take drink, but she cannot supply moral fibre for her husband as well as herself. Scientifically, it is not the drink any more than the character of the marriage that is the cause of trouble here, if trouble ensues. These instances will serve to show how difficult it is to be sure about the correctness of any analysis of causes.

It is hardly too much to say of drinking that it is principally a matter of fashion. Amongst the upper classes, the fashion of drinking has passed or is passing away. Amongst the middle classes, it is accepted rather as a social necessity than as a desirable personal indulgence. Men meet and adjourn for a drink, to which one must treat the other, but which both would as soon, or perhaps rather, be without. Drinking to excess is no pleasure to anyone. Amongst the poor, men drink on and on from a perverted pride. The whole thing is so baseless that it is conceivable it might very rapidly come to an end.

The Press.

THE CHINESE.

RELIGIOUS OPINION ON THE EXCLUSION ACT.

New York Christian Union (Undenom.), May 14.—By this bill we have practically dubbed all Chinamen as on a par with criminals, and permitted their freedom only as "ticket-of-leave" men. The law is a flagrant violation of treaty obligations, without any previous negotiations for a modification or abolition of the treaty. Both parties have tumbled over each other in their eagerness to bid for the anti-Chinese vote, and the bill has been passed in spite of some earnest and honorable protests against it by statesmen in both House and Senate. The real reason for its passage is that we are on the eve of a Presidential campaign which will be hotly contested, and that anti-Chinese legislation, however drastic, will not imperil the election in any Eastern State, while the exhibition of any respect for the Chinese Empire might imperil the election on the Pacific Coast. We should not be sorry to see China adopt such a retaliatory policy as would arouse Eastern commercial interests. Apparently nothing less will suffice to arouse the slumbering sense of National honor.

New York Christian at Work (Undenom.), May 12.—What will China do? We cannot say, nor can any one: probably we shall learn to our cost what they will do before many weeks have rolled by. Suppose China should retaliate by ending all commercial relations with the United States? Suppose she should make it very unpleasant for our missionaries, of whom there are seven hundred Americans of both sexes engaged in mission work? And suppose she should expel all American citizens from China, thus putting a stop to all intercourse between the two nations—whose fault would it be? Who could blame China, and what power would then have laid the foundations for a wall greater than that erected to keep back the invading hordes of the North? It is to be hoped more moderate counsels may prevail; but there is no certainty that they will, while, if they do, the secret will be due to the forbearance of a heathen nation and not at all to the moderation, the wisdom, the sense of justice of a nation whose people voice their Christian faith loudly through a trumpet, while in their legislative councils they decree measures oppressive, unjust violation of the most sacred treaty rights, which can only bring down the richly deserved condemnation of the whole civilized world.

Boston Christian Register (Unitarian), May 12.—The pen with which Harrison signed the Chinese Exclusion Bill marks one of the most degrading episodes in American history. By this act Congress and the President have committed themselves to a policy unworthy of a free and enlightened nation, and in violation of that principle of human brotherhood which it has been the highest boast of our republic to illustrate. With the judicious, rational, and equitable regulation of immigration we sympathize; but the new Chinese Bill not only means that Chinese labor shall be excluded from the United States, it also means that Chinamen now in this country shall be subject to a form of persecution such as the tyranny of even a despotic country might hesitate to impose. . . . One of the most unrighteous features of the bill is the discrimination which it makes against the testimony of the colored people. By the text of the bill the Chinaman is obliged to establish the fact that he was a resident of the United States at the time of the passage of this act, by at least "one credible white witness." The bill is not only an insult to the Mongolian race, but an insult to the African-Americans of this country. Such a bill is enough to make Lincoln, Phillips, and Garrison rise from their graves to protest against

this desecration of the spirit of American liberty.

Chicago Advance (Cong.), May 12.—As Mr. John Russell Young, formerly our Minister at Peking, justly says, in the *May North American*, there is every reason why we should be the ally and not the enemy of China; the youngest nation of the world could well give the hand of strength and courage and joyful, sincere endeavor to the oldest nation of the world and assist her toward the solution of the gravest problem that ever taxed the wisdom of statesmen. It will never be done, as he with equal truth adds, until we realize that the laws of justice are immutable even among nations, that strength can never come from wrong, and that issues reaching down into the very heart of our national honor and prosperity are not settled by a fifteen minutes' brawl, called a "debate," in the House of Representatives.

Chicago Standard (Bapt.), May 12.—Surely it is scarcely possible for China, if it were to search from top to bottom the slums of its cities, to find there more undesirable people for immigrants to this country than are many who arrive upon our Atlantic seaboard. Appearances indicate that people on the Pacific coast, who, actuated by narrow and selfish motives, have for years sought to secure the legislation they at last have, skillfully took advantage of the approaching Presidential election for urging the well-worn but never worn-out political argument. It would be a just judgment upon the politicians who to gain votes have done this thing, if it should turn out that they have mistaken Pacific Coast sentiment touching the matter, and if they should find that the votes of conscientious people cannot be thus purchased.

Chicago Interior (Presb.), May 12.—Evidently there are two sides to the question, and upon the whole it is probable that, under the circumstances, the report of the Conference Committee is the best measure that could be secured. To the Dolph Bill have been added the sections of Geary's act, which provide additional safeguards. This bill, which has passed both Houses, and has been signed by the President, is certainly open to criticism, but will be far better in effect than the truly "iniquitous" bill which preceded it.

WHAT IS SAID BY THE LEADING CHINESE NEWSPAPER.

The *Celestial Empire*, of Shanghai, April 8, prints the substance of the comments by the *Shen-pao*, "the leading Chinese newspaper," upon anti-Chinese sentiment and legislation in the United States.

"It commences by reviewing the two great objections which the working classes in America urge against the admission of Chinese laborers—first, the fear of competition, and, secondly, the habits and mode of life of the immigrants from the Middle Kingdom. The *Shen-pao* writer at once allows that the vast majority of his countrymen who go to seek their fortunes in America belong to the lowest class of laborers, but it is not easy to see how any other than the Chinese class who work with their hands could make a living in America. The article reminds the Americans that the Chinese did not in the first instance go to America of their own initiative, but were urgently invited by the Americans through the Chinese authorities to go to the Far West many years ago, when California was first opened and the United States Government saw the advantages of bringing in a population so eminently fitted for opening and developing a new country as the Chinese. The writer then proceeds to deal with the altered conditions of life in California, particularly in San Francisco, which half a century has made, and reminds the Americans that the early Chinese immigrants very largely contributed to the development of that region and to the building and growth of San Francisco. 'Now,' says the *Shen-pao*, 'the people do not want Chinese.' On the point which,

after all, is the great cause of the hatred of the Chinese by the white proletariat in America—namely, the wages question—the writer points out that the money paid to the Chinese laborer for his toil was formerly much higher than it is nowadays, which fact he seems to offer as in a sense a palliation of the charge that the Chinese laborer cuts out his white fellow by working for a smaller wage. It is not the Chinaman, the writer very truly says, that asks for small pay, but it is the wealthy American employers who are at fault on this score, in forcing down the price of Chinese labor and not employing the more expensive white article when they can obtain Chinese at a cheaper rate. The force of this observation is indisputable, we think, and it ought to afford food for reflection to our American friends. But, in the opinion of the *Shen-pao*, it is not solely because of the smaller wages asked for that many wealthy American employers prefer Chinese to white workmen, but also by reason of the great diligence and steadiness of the former, which the writer says causes the American workmen to become envious of their yellow-skinned competitors. If the American working classes took a lesson from their Chinese competitors in diligence and thrift, the writer says we should not hear so much about the jealousy and hatred of the white workers in America, for their Asiatic rivals, who, from smaller earnings, by the practice of economy, generally manage to save money. He does not think that the Chinese in America send home to China as much money as they get credit for, and their food and clothing are purchased in the places where they work and live. Many Americans, the writer points out, come to China and send home to their relatives as much of their earnings as they can spare, and the inference is that it is, therefore, illogical for the Americans to complain that the Chinese drain America of a large sum of money annually. If the Chinese in America are poor and filthy in their habits, it is because they are poorly paid, and the writer satirically observes that the remedy in this respect is in the hands of the employers themselves."

The *Celestial Empire* adds the following opinion of its own:

"We will not wonder very much if China shows her sense of anger by some means or other, not by either war or the expulsion of American residents from China, as have both been recently hinted at, but by some more subtle stroke of policy more in consonance with the ideas of Chinese statesmanship. We don't believe for a moment that matters will ever be pushed to this dire extremity, for we think it most unlikely that the enlightened statesmen of Peking care a row of beans what happens to the hundred thousand or so of—to their eyes—adventurous and unpatriotic Chinamen who leave their ancestral shores for an alien and barbarous country in quest of the Golden Fleece, as represented by the American dollar."

CHARACTERISTICS OF THE CHINESE.

The *Japan Gazette* (Yokohama), in its issue for April 19, has an article contrasting the national traits and characteristics of the Chinese and Japanese, to the disadvantage of the former. The writer, in this connection, makes quotations from a recent work entitled "Things Chinese," by G. J. Dyer Ball, M.R.A.S. (Sampson Low, Marston & Co., publishers, London).

"Passing on next to the Characteristics of the Chinese," says the *Gazette* reviewer, "we find that the author, like Mr. Chamberlain, prudently retires behind the opinions expressed by others, and we are given among many others the following criticisms:

In the Chinese character are elements which in due time must lift China out of the terribly backward position into which she has fallen, and raise her to a rank amongst the foremost of nations.—Dr. Wells William.

Their literati are equal to any intellectual task Europeans can set before them. . . . The common people are shrewd, painstaking, and indomitable, and the more I have traveled among them the more have I been struck with their mental promise, docility, and

love of order. . . . Absence of truth, uprightness, and honor, this is a most appalling void, and unfortunately it meets one in all classes and professions of the people. I do not refer to money matters, for as a rule they stand well in this respect.—*Dr. Williamson*.

The Chinese are so madly prejudiced in favor of their own country, manners, and maxims, that they cannot imagine anything not Chinese to deserve the least regard.—*Chavagnac*.

The comparatively low estimation in which mere wealth is held is a considerable moral advantage on the side of the Chinese. Poverty is no reproach amongst them.

"As a closing quotation we are tempted to give the opinion of Archdeacon Gray, who sums up the whole essence of the Chinese character in the following:

Meekness, gentleness, docility, industry, contentment, cheerfulness, obedience to superiors, dutifulness to parents, and reverence for the aged, are in one and the same person the companions of insincerity, lying, flattery, treachery, cruelty, jealousy, ingratitude, avarice, and distrust, and consequently, like all similarly constituted races, they seek a natural refuge in deceit and fraud.

"Whatever there may be of similarity between the customs of the two countries, there is hardly more in common between the characters of Chinese and Japanese than there is in the appearance of the different races. The Japanese people are, most people admit, far pleasanter to live with, but the Chinese character has much in it which demands our respect, and not least is its undisguised conservatism."

San Francisco Chronicle (Rep.), May 9.—The Chinese are irredeemably and irretrievably bad and vile, as a rule, and all the efforts to Christianize them only make them greater hypocrites than ever. This is no slander, but a grave and solemn truth, and can be verified by the sad experience of men and women on this coast who have labored long and earnestly to convert them. It is utter folly to dream of the Chinese embracing the Christian religion in good faith, for it is so alien to their disposition, training, and habits of thought that there is and can be no point of contact. The friends of the Chinese in the East are sincere and zealous, but they are sadly ignorant of the merits of the question which they assume to discuss. The Chinese are not like immigrants from Europe, for they are proud in their own conceit and despise our civilization. They will not learn of us, for they are too well satisfied with themselves to unlearn anything first.

A REMINDER FOR BRITISH CRITICS.

Calcutta Statesman, April 9.—We remember that some of the English journals girded at the Americans for passing the law [Anti-Chinese Law of 1882]; but at that very time two, at least, of our Australian colonies had passed enactments of an equally stringent character against prospective Chinese arrivals in their territories. Into the question of international comity and the right of the United States to refuse Chinese admission to their territories, it is not our purpose to enter. That is a question that has already been well thrashed out. There is no doubt, however, that the Chinese are as objectionable to the people of the United States as they are to Australians, and the same arguments are used by both our kinsmen as to why they should not be allowed unrestricted entry into America and Australia.

POLITICAL.

THE SILVER QUESTION.

THE INTERNATIONAL CONFERENCE—ENGLAND'S ACCEPTANCE OF OUR INVITATION.

Bradstreet's (New York), May 14.—It is hardly necessary to speak of the importance to the success of the Conference of the determination of Great Britain to take part therein. Its participation in the proceedings will be of significance in spite of the declaration of Mr. Goschen that in accepting the invitation the Government would not commit itself in any way to any actual principle. The point was referred to by a member of the House of Commons, who was also a member of one of the deputations, that all the Chambers of Com-

merce in Great Britain had concurred in urging the British Government to accept the invitation of the United States.

New York Engineering and Mining Journal, May 14.—The single silver standard, with silver worth, perhaps, 50 cents in gold per ounce, with a corresponding tribute to be paid on all foreign transactions, and the chief loss coming on the wage-earners and the debtor classes of this country, would be the inevitable results of free coinage here without the coöperation of foreign nations. A very different course should be adopted to induce European countries to join in a bimetallic standard agreement. Let us rather notify them that unless such an agreement is made we intend to accumulate large quantities of gold, and to stop buying silver, and make them understand that this country will never adopt free coinage unless other countries join it. Then England's enormous interests in India, and the heavy stocks of silver held by European countries will lead them all to unite on some common ratio which would maintain, for some years at least, the market value of silver. Just so long as European statesmen think we may commit the almost incredible folly of buying with our gold the silver which every other country is anxious to get rid of, just so long there will be no possibility of bringing about an international agreement for bimetallism.

New York Tribune (Rep.), May 16.—Plainly the only way to make the Conference a success and a great benefit to the country is to uphold the party which embodies its own policy in the negotiation. It can then stand approved by the Nation in its refusal to adopt free coinage alone, and can say to other Powers: "The United States wants the restoration of silver to monetary use, but will not any longer take from your shoulders the losses or risks which your disuse of silver involves. Come to an agreement, or stand prepared to take care of your own commerce and finances, however far silver may fall, when the United States ceases to purchase." This argument and others the Administration could present with great effect, upheld by a popular vote. Nothing could be accomplished by a party which has no policy, and nothing by a party which proposes to begin by opening the mints of the United States to the surplus silver of Europe.

New York Evening Post (Ind.), May 12.—It is scarcely possible that anybody expects an international agreement for unrestricted coinage of both metals to grow out of the Conference, yet we are glad that the Conference is to be held, if for no other purpose than to demonstrate for the third time the impossibility of such a step. Whether the second part of the programme is feasible is also extremely doubtful, since the using of silver depends mainly upon the inclinations of private persons. The taking of a certain amount of silver into the vaults of the Bank of England would dispose of a fixed quantity, and not a very large quantity. It would not be a continuous demand meeting a continuous supply. The scheme looks like an attempt to create an artificial demand for silver, a practice which has many votaries in this country, but few elsewhere, and fewer in England (we had supposed) than in any other country. But on this point Mr. Goschen always was a little soft.

Brooklyn Standard-Union (Rep.), May 12.—The Silver Conference will be important and useful in demonstrating to all who are not smitten with financial lunacy that we must depend on ourselves. We are in command of the situation, if we could but exercise intelligence. The power to lead other nations is in our grasp. The idiocy of silver statesmanship alone is in the way. The real question before the Conference must be the change of the ratio between the metals. All the rest will be talk. Congress, in preparation for the Conference, should authorize the Secretary of the Treasury to send to London 100,000,000 ounces of fine silver for sale at the market rate.

Chicago Inter-Ocean (Rep.), May 13.—It is not too much to hope that the silver question,

as it now disturbs American politics, embarrasses enterprise, and burdens labor will be settled in such a way as to remove it from the general discussion of the times. That would be an incalculable benefit to every interest of the country. The losses inseparable from this agitation are without compensation and wholly deplorable. It is necessary, however, for the friends of bimetallism to keep up the fight without halting, for the established triumph of either extreme would be exceedingly injurious. Better any amount of agitation than the banishment of either gold or silver. England's acceptance of this invitation to a Bimetallic Conference of nations may yet prove the most important landmark in the history of the Garrison Administration.

Salt Lake Tribune (Silver Rep.), May 13.—We look hopefully forward to the meeting of this Conference, and trust it will, before it adjourns, unanimously recommend the restoration of silver as a money of ultimate redemption. The ratio may be changed; it may advance from 1-16 to 1-20 or 1-22, but that does not matter, provided full debt-paying attributes be restored to silver, because so soon as it shall be placed on any equality with gold at some ratio, then the law of demand and supply will once more take effect, and if the ratio shall be wrong, the weaker metal will drive out the stronger. What we mean is this: We will suppose that silver should be placed before that Conference and ratified by the respective Governments at 20 to 1 of gold; that then in the trade of the world men would so much prefer silver to gold that in the markets it would be worth 2 per cent. more. The result would be that silver would do what it did prior to 1873—it would be sold in bullion and shipped off across the sea. But that would not matter; one year's experiment would show how things were, and it would be easy for the nations to agree to reduce that ratio; or even if they did not make any agreement, there would be no hardship more than there was prior to 1873, because the full value of silver would be received by the owners, and prices generally would be regulated on the basis of all the money in circulation, which would include silver as well as gold, and which is not included now. It is not yet time to be noisy in rejoicing, but the news is sufficient to justify producers in every line of life in being glad.

London Standard, May 12.—No harm can come from an international bimetallic conference, but prudence must be shown in the choice of delegates. They should have no fixed theory, but should be trusted to look dispassionately at the facts. We must confess that we have little hope that direct good will come from any conference having the object of giving a fictitious exchange value to any commodity under the sun. It is as important to prevent harm as to do good, and incalculable injury might be done the country's credit if the notion was indiscreetly encouraged that the Government was disposed to tamper with contracts to suit particular sections of the Empire or special countries at the expense of others.

London Daily News, May 12.—Mr. Goschen has walked into the American parlor and thus committed himself to the opinion that bimetallism is an open question. Oh, for one hour of sturdy Mr. Smith [the late First Lord of the Treasury], who declared his belief that the double standard plan was fallacious, and that an attempt to carry it out would be disastrous.

"THE CRIME OF 1873"—SOMETHING SPECIFIC.

The *Denver News* for May 12 prints an affidavit from Frederick A. Luckenbach, a citizen of Denver, stating that in February, 1874, while he was in London, Mr. Ernest Seyd, an English gentleman whose friendship he enjoyed, informed him that in the winter of 1872-3 he (Seyd) "went to America, authorized to secure, if he could, the passage of a bill demonetizing silver;" that he represented "the Governors of the Bank of England," and

"took with him £100,000 sterling, with instructions if that was not sufficient to accomplish the object to draw for another £100,000 or as much more as was necessary"; that "German bankers were also interested" in the scheme, and that he "saw the committees of the House and Senate, and paid the money and stayed in America until he knew the measure was safe." Mr. Luckenbach explains his delay in divulging this secret by saying that he pledged himself not to do so during Mr. Seyd's life.

The *News* says editorially:

"The name of Mr. Ernest Seyd, the agent of English and German bankers, has always been connected with the demonetization of silver by the American Congress. It has been charged for years, and never explicitly denied, that he brought with him from London £100,000 to be spent in getting the demonetizing measure through Congress. It is a fact that he was before the Congressional Committee upon the subject, and Mr. Hooper, a member from Massachusetts, spoke of the valuable aid given to the Committee in revising the coinage laws by that eminent financier, Mr. Ernest Seyd. But never until now has proof of it appeared in authentic form over the signature and oath of a respectable gentleman. The proof is at last given in such form that the enemies of silver can no longer shun it or pass it over with a disdainful shrug. The charge that silver was demonetized through the bribery of American Congressmen by an agent of English and German bankers for the purpose of enriching the money kings of Europe and pauperizing the farmers and other laborers of the United States is now substantiated by creditable proof. It is an exposure that will force attention and make clearer than ever the iniquitous character of the transcendent crime of 1873."

THE DEMOCRATIC OUTLOOK.

IOWA'S CHOICE — ARRIVAL OF "THE GOOD WESTERN MAN."

The Iowa Democrats, at Council Bluffs, May 11, instructed their delegates to Chicago "to use all honorable means to secure the nomination for President of the Hon. Horace Boies," and to vote as a unit.

Council Bluffs Globe (Dem.), May 12.—The matter of capturing the prize now so plainly visible is a duty that devolves upon the loyal Democrats of Iowa. The circumstances and conditions are the most favorable. It is pretty generally understood that the nomination of Governor Boies would stimulate the Democracy at the South and would be an open invitation to the people of the great agricultural West to divorce themselves from that party which has so long preyed upon them in the interest of the pools, trusts, and combines of the East. It has been said that the nomination of a Western man would alienate a certain element of the party in the East. In certain instances this might hold good, but the nomination of Governor Boies would be a guaranty of sound, economical, and business-like Administration, and that is what the East desires and it is what the South, North, and West desire; hence his nomination would not divest the party of one iota of strength. Governor Boies could carry Iowa, Wisconsin, Indiana, Michigan, and nearly all the Western States, and he could poll the full strength of his party in the East, over any man the Republicans might nominate. Since it is assured that his nomination is certain to be followed by a ringing victory, the Democracy of Iowa should press his candidacy forward to the end that the tariff octopus and the Republican monarchy may be routed and destroyed.

Denver News (Silver Dem.), May 13.—"Boies is our choice—our only choice, and we have no choice before or after him." This is what the Convention practically said. The Governor also recognized that to play "shady" longer on silver is a losing game. It was the

faux pas of his Colorado trip. That he did it in his banquet speech subjected him to many most disagreeable and disparaging criticisms—criticisms that later developments prove he did not earn. That is changed. The Convention, that was so plainly his, that lived and breathed for him, that displayed an eloquence of devotion not often excelled, almost certainly by his direction spoke out on silver. It was an unequivocal declaration in favor of "the financial system of the fathers of the republic, based upon equally free bimetallic coinage," and a declaration of opposition "to all legislation calculated to reduce one metal to the position of a commodity alone by establishing the other as a single standard for the measurement of values." In this connection the *News* has the assurance of one of Governor Boies's most trusted Iowa friends that the bimetallic plank in the platform is his own work, and adopted at his personal request.

St. Louis Republic (Dem.), May 12.—Governor Boies is one of a number of strong Western Democrats available for the first place on the Democratic ticket in the event that it is decided to be advisable to take the candidate from the West. There are no flaws in his record. He stands for the principles of the Democratic party, and, under his leadership, a State once a Republican Gibraltar has been carried by the Democrats three times in succession. There is no doubt that he will be seriously considered at Chicago.

Chicago Herald (Dem.), May 13.—In selecting Horace Boies as the candidate whom they [the Iowa Democrats] will support at Chicago for the Presidential nomination, they demonstrated their confidence in the triumph of Democracy in the Northwest. The man of their choice is worthy of all the honors they can bestow, and of the Nation's trust, if the affairs of the Presidency should be confided to him. He would undoubtedly be a safe, fearless, and thoroughly democratic chief executive.

Chicago News-Record (Ind.), May 12.—There is no doubt at all that Governor Boies of Iowa, for whom the Council Bluffs Convention declared itself so heartily yesterday, is the "good Western man" who has been most often mentioned when the matter of a Democratic candidate for President was discussed. More happy in his home Convention than either Palmer or Gray, liked by the whole Democracy, and distinctly popular in Nebraska, Missouri, Illinois, and other Western States, as also in his own, this distinguished Iowan may well arrest the attention of the political quidnuncs both East and West. Governor Boies has twice carried Iowa, though everyone knows that questions of local interest had much to do with his success. Those victories, however, stand to his credit in the view of politicians, and they will have their effect. The great Convention at Council Bluffs yesterday was marked by enthusiasm and earnest admiration of Governor Boies. Apparently he is now well in the lead among Western candidates. But this seems to be a Cleveland year.

Kalamazoo Gazette (Dem.), May 12.—The Iowa Democratic delegates will go to the National Convention and work for the nomination of Boies. The gentleman's advisers are not good politicians. Mr. Boies is not in it under any circumstances. They should have gone to Chicago and figured for the dark horse. Under the circumstances Mr. Boies is a goner under any contingency. He is too aspiring.

Marshalltown (Ia.) Times-Republican (Rep.), May 12.—It is not because the leaders and the masses love Boies more than the only prominent aspirant, but because they fear that Cleveland will be laid aside by the National Convention. As the days pass, however, the National sentiment of the Democracy is crystallizing more and more in favor of Cleveland, and the probability that he will be nominated seems more certain than ever, in which event the only sop that can be offered the Iowabour-

bons will be a Vice-Presidential nomination for Boies.

New York Times (Ind.), May 12.—Notwithstanding the instructions for Boies at Sioux City, it is plain that the Democrats of Iowa are in the fullest sympathy with the Cleveland movement. There, too, the ex-President's name received unstinted applause, and his merits were fully recognized. In fact, the Democracy of Iowa is in complete accord with the policy with which the name of Cleveland is identified, and the enthusiasm for Governor Boies signifies no hostility to the ex-President.

Springfield Republican (Ind.), May 13.—With Cleveland out of the race, the Iowa candidate, of course, will assume proportions in the Convention that must be reckoned with. Whether or not these claims of the Iowa Democrats are fated to fall upon deaf ears, the Convention at Council Bluffs may surely remind us that the days of the unquestioned domination of the Eastern Democracy are numbered. Never before has a State west of the Mississippi river presumed to name the standard-bearer of the Democratic party of the Nation. It is not too much to say even that since the days of Stephen A. Douglas, "the little giant of the West," no candidate for such high honors has arisen so near the setting sun with an equal claim to the attention of the Democrats of the land.

Boston Journal (Rep.), May 13.—Governor Boies of Iowa, who received his State's unqualified and enthusiastic endorsement for President, is by all odds the most promising Western Democrat who has been named in connection with the office. He is far better calculated to unite the party than either Cleveland or Hill, and the factional differences in New York do not affect him. With one exception he is probably the most formidable man whom the Democracy could present for the suffrages of the people. He is an ex-Republican and some of his old prejudices in favor of political honor and decency still cling to him, though he has become a convert to both free coinage and Free Trade. He is a farmer, and he is sound—from a Democratic standpoint—on the liquor question, which means that he is "agin" all sumptuary laws.

MR. CLEVELAND AND HIS PARTY.

The Missouri Democratic State Convention (Sedalia, May 11) unanimously instructed its delegates for Cleveland.

The New Hampshire Convention (Concord, May 11) heartily endorsed Cleveland, but did not instruct.

From an interview with Senator David B. Hill, dispatch from Washington, Brooklyn Eagle, May 13.—The fact of the matter is Tom Platt made a great mistake by not holding a Midwinter Convention. Had he done this he could have had his own way, and had his delegates just where he wanted them. It is now too late for him to do anything against Harrison, for the tide has set against Platt, and no one knows this better than Platt himself. . . . Why, I should like to know, should the last New York State Convention have mentioned the name of Grover Cleveland? Mr. Cleveland was not at that time President of the United States. Had he been, such resolutions would have been in order, but why a Democratic State Convention should select the name of a defeated Presidential candidate, and bring him into prominent notice, is more than I can understand. The Convention of '89 did not do it, and yet no comment was made on the omission at the time. The conventions of neither party have been in the habit of dragging in outsiders in this way. Why, as far as the reasonableness of the thing goes, the Convention might as well have gone back a few years and recommended the Administration of Buchanan.

Brooklyn Eagle (Dem.), May 14.—Senator Hill's attempt to defend the omission of the Midwinter Convention to allude to the Democratic Administration of Grover Cleveland

is weak. He directed the omission to be made in the platform drafted for that Convention, because he thought it was smart, while failing to realize the rebounding possibilities and liabilities of spiteful smartness. This is frequently the trouble with ex-Governor Hill. Overdoing is his weakness. He overdoes the things which he thinks will help himself and he overworks the policy which he thinks will tell against his rivals or opponents in the party. He is excusable for not liking Mr. Cleveland, for Mr. Cleveland does not like him. He is not excusable for failing to dissemble or conceal his dislike of Mr. Cleveland, because he should realize that Mr. Cleveland outclasses him in character and popularity and that the Democratic party expects Mr. Cleveland, as its National leader, to be treated with consideration by its politicians and conventions whenever they meet. To the reasons which justify the belief that ex-Governor Hill has lost his boom should not be added, at least by himself, any reasons for further believing that he has also lost his head. The interview, however, looks very much as if he had.

New York Herald (Ind.-Dem.), May 16.—Sentiment is well enough in its way, and there is no doubt that a very strong popular sentiment has favored the claims of Mr. Cleveland. What the Democrats are after, however, is not an expression of sentiment, but solid votes. Prove that Mr. Cleveland can command them and the opposition of the party leaders would cease at once. They hesitate not because of any personal feeling, but because it requires just so many ballots to elect a man, and Mr. Cleveland cannot conjure them from the vasty deep.

Boston Herald (Ind.), May 13.—It is coming to be more clear every day that the only reasonable ground on which the Democrats can hope to carry the next Presidency is to put the issue of tariff reform squarely at the front in it. In every other point that has been made their majority in the present Congress and their party management in the more important States of the Union have put them at a disadvantage. They will have an uphill fight even then without Cleveland, and, perhaps, even with him.

Atlanta Journal (Dem.), May 13.—There is every reason to believe that Tammany will give Mr. Cleveland a united and loyal support in the event of his nomination. Mr. Croker, the chief of that powerful society, has said so several times and in as strong language as he could use. Mr. Gilroy, another Tammany leader, has said the same thing. Governor Flower says that there is not the slightest doubt that the Democratic nominee will carry New York. William F. Sheehan, Lieutenant-Governor of New York and member of the National Democratic Committee, is one of the leaders of the Hill Democratic organization in the State. In a recent interview in his home paper, the Buffalo *Enquirer*, he said: "The advocates of Mr. Hill's nomination are not opposing Mr. Cleveland, and all of them, so far as I know, say they will loyally support him if he is nominated. I certainly will, for one." When such men as these, who are among the strongest supporters of Mr. Hill's candidacy, and than whom there are no better posted politicians in New York, declare that Mr. Cleveland can carry the State, is it not a little ridiculous in Senator Colquitt, who knows nothing of the situation in New York, to be proclaiming, oracular fashion, that Cleveland's nomination would mean the loss of New York?

THE SHERMAN BOOM.

Cleveland Leader (Rep.), May 12.—Harrison, Blaine, Sherman, McKinley, Rusk, and Alger are now the most prominent among the gentlemen mentioned for the Republican nomination for the Presidency, with Robert Lincoln in the background as a dark horse, and President Harrison in the lead. Secretary Blaine is everywhere the most popular, and notwithstanding his letter of declination, and his reported ill health, he will be a prominent figure

before the Minneapolis Convention. Should he be seen in public a few times, as he was the other day, bearing every appearance of vigor and health, he would probably be the nominee, notwithstanding his declination. Senator Sherman is being pushed for the nomination by prominent party workers, because they think he could carry New York more easily than President Harrison. Mr. Sherman is selected by these Republican leaders on account of his high record as a statesman, his conspicuous public services of thirty-five years. During that period this Nation has passed through the most important events in her history, and in all of them Senator Sherman has shown himself a statesman in every sense of the word. Mr. Sherman is not a candidate. He thinks Harrison will be renominated, but if his splendid services to the country should secure him the nomination, he will lead his party to victory.

Jersey City Evening Journal (Rep.), May 14.—The comments of the *Cleveland Leader*, which is the principal and most influential Republican newspaper in northern Ohio, and, perhaps, in that whole State, on the suggestion of the nomination of Senator John Sherman for the Presidency, are significant. They show that it would not take five minutes to make the Ohio delegation at the National Convention solid and enthusiastic for "Uncle John" as the nominee, if any opportunity for such a movement should occur. In the contingency of Senator Sherman's name being presented to the Convention as a candidate, President Harrison could not count on a single vote in the Ohio delegation. The *Cleveland Leader's* Washington correspondent, who is an unusually well-informed politician, writes:

Senator Sherman is not taking any part in inflating the boom that has recently arisen in his behalf, but it goes without saying that he will accept the Presidential nomination with graceful willingness, if it is offered him. . . . The fact is, however, that the Sherman boom did not originate in the State of Ohio, but it has been taken up there, and may develop much beyond its present proportions.

Brooklyn Standard-Union (Rep.), May 13.—Senator Sherman could not be expected to represent the use of his name as a Presidential candidate by the men who defeated him four years ago. He probably doesn't expect much to come of it, but he need not get mad about it; and we do not believe he has become passionate in that way.

St. Louis Globe-Democrat (Rep.), May 14.—Every time John Sherman has been a candidate for President—that is to say, since 1880—the *Globe-Democrat* has said of him that he would be hard to nominate, but easy to elect. That is truer to-day than ever before, especially as to the nomination.

Troy Press (Dem.), May 14.—If the Republicans should nominate John Sherman, which they won't, it would make Palmer a more plausible Democratic candidate. Still, Sherman could serve a full Presidential term and be younger at its end than Palmer is to-day. Palmer is too old; so's Sherman.

REPUBLICAN STRAWS.

New York Age (Colored), May 14.—If there is any real satisfaction in always bringing up the tail end of the political procession the Afro-American Republicans of New York State should be tickled to death. They always get left. They are always clamoring for fair play and they always get the opposite of it. And the reason is simple enough. Selfishness and incompetence and brilliant subservience characterize all their policy. They refuse to combine and counsel together. They keep the razor of death for each other always on the swing back. They make us weary.

New York Voice (Proh.), May 12.—Sheridan Shook, brewer, and proprietor of the Morton House ginnill, has been elected to represent the Republican party of the 11th Congressional District in this city in the National Republican Convention at Minneapolis, June 7. Brewer Shook has long been a leader of note in the Republican party of this State,

serving for several years as a member of its State Committee with such "temperance" (?) leaders as Hon. Warner Miller and John I. Platt. Mr. Shook was also for several years a member of the Republican County Executive Committee in this city, but he has lately turned his place on this important committee over to his friend and associate, Robert A. Greacen, a wholesale liquor-dealer, who is now Mr. Shook's alternate from the 11th District to the Minneapolis Convention. Such ardent temperance Republicans as the Rev. John F. Steele, pastor of the Memorial Chapel of the Ascension; Rev. James H. Hoadley, and Rev. Spencer H. Bray of this district, must feel highly complimented to be represented at Minneapolis by brewer Shook and liquor-dealer Greacen. They have, at least, made no public protest at being thus represented, and will undoubtedly support the ticket named by the brewer and the liquor-dealer.

Cincinnati Post (Ind.), May 13.—Here is a picture: The Mayor of Cincinnati, the metropolis of the Ohio Valley, upon his knees offering an appointment of one of the best paying and most important offices of the city—the leadership in the non-partisan Board of Administration—to George B. Cox, the illiterate, unscrupulous Republican boss. The boss disdainfully declines.

AMENITIES.

Kalamazoo Gazette (Dem.), May 13.—The Indianapolis *Sentinel* asks, "Is the New York Sun a Democrat or a Mugwump, or what?" It is a what. We would sooner go down in defeat ten thousand times than to back anything old Federalist Dana favored. The New York *Sun*, while nominally claiming to be Democratic, has done the Democratic party more harm than any ten Republican papers that can be named. Pretending to be Democratic it is and has been doing everything in its power to help the Republican party. There is not a paper in the United States to-day that is doing the Democratic party as much harm as the New York *Sun*. It is two-faced, hypocritical, and cold-blooded devilish.

Boston Journal (Rep.), May 13.—The Mugwump contingent is not selecting Democratic candidates. It is not sitting on the box of the Democratic coach any longer. It is trotting along with the yellow dog in the mud under the wagon.

Toledo Blade (Rep.), May 12.—Every city in New York State of 50,000 people or over is compelled, by a recent law, to establish free public baths. Now then, the State ought to have a law providing for a bath inspector, to compel the citizens to at least take an annual dip. With this strictly enforced, the Democratic vote in New York will be greatly reduced.

Poughkeepsie Eagle (Rep.), May 12.—As the old cock crows so the young ones will follow." This is an old proverb, and still seems to be a true one. Out in Pleasant Valley on Arbor Day they dedicated a tree to the quad-marked David B. Hill. During the war of the rebellion the copperheads of Pleasant Valley set fire to the Presbyterian Church there because an American flag was hoisted upon it.

FOREIGN MATTERS.

IRELAND.

Letter from London, New York Evening Post, May 14.—Ireland is not the fashion as she was, and English social questions are pressing more and more to the front. Patriots engaged in belittling each other are by no means the objects of sympathy and interest they were when heroically enduring the amenities of Mr. Balfour's constabulary and jailers. There is less apparent hearty support of Home Rule among Irish Protestants than there was five years ago. Ascendancy in Ireland, for many years utterly demoralized by the shock of the land agitation, has been of late steadily

reorganizing its forces, and so great is the strength of social influence, dominated by the official classes, and so remorselessly and surely has the power of boycott and ostracism been employed against persons suspected of Nationalist sympathies, that we fear it would now be difficult to procure those Irish Protestant declarations in favor of the change which were, during the Aberdeen régime, cheerfully accorded. The war of parties has been too severe a strain to be borne by thousands of tender souls. The tendency of those who nominally cease to take an interest in politics is to pass over to the Conservatives. Thousands who formerly read Nationalist papers have, from personalities and bitterness latterly shown in them, sought quiet in the columns of the Conservative press. The apparent strength of opposition would doubtless disappear upon the establishment of Home Rule. For the present it seems like iron. Most Nationalists feel anxious and discouraged, especially, perhaps, those upon whom would be likely to devolve some of the burden of the government of Ireland under a new régime. It is to be feared that a love of disaffection has become almost chronic in some sections of Irish society—as if people could not be happy unless in opposition to powers that be.

Irish World (New York), May 14.—Lord Salisbury says that "what Ulster dreads is being put under the despotism of her hereditary foes," and he asks, "Is there a worse fate for any man than to be thus placed, especially if the despot represents an hereditary enemy inspired by the bitterest hostility?" But this has been for two centuries the fate of the majority of the Irish people. We could write down no words which could describe better or more accurately than Lord Salisbury's just quoted the condition of the Catholics of Ireland from the treaty of Limerick in 1691 to the present hour. The mass of the people of Ireland have been during all that time and are still "under the despotism of hereditary foes," that is, the Orange ascendancy party, and these foes have been and still are "inspired by the bitterest hostility." What hostility more bitter, what hatred in the world's history more deadly, than that of the Orangeman against the Irish Catholic? Lord Salisbury sees nothing wrong in those "hereditary foes" having the power of despots over the Irish people as they have to-day. Dublin Castle is the instrument of the Orange ascendancy party, and Dublin Castle rules Ireland. There is not a Catholic in any office of power or influence connected with Dublin Castle. All the officials there who have any control in the Government of Ireland are of the "hereditary foes" of the Catholic Irish people, and for the "fate" of those Catholics under such despotism Lord Salisbury has no concern whatever. All his sympathy is on behalf of the despots when there is a prospect that the end of the despotism is at hand.

Irish Catholic (Dublin), May 7.—Lord Londonderry has been good enough to tell us that the forthcoming Convention [Belfast Convention of Irish Unionists] will pass resolutions expressive of the determination of Orangeism to "resist by every means in its power any attempt to repeal the union between Great Britain and Ireland." Furthermore the noble Marquis has prophesied that "Home Rule means civil war." Again, Mr. Chamberlain declares that the Belfast Convention will announce the resolve of the Orange faction to refuse payment of any taxes levied by an Irish Parliament. We would now ask the promoters of the Belfast Convention to have a thought lest Ireland should ever be led to take their words too seriously, and we would impress on Lord Londonderry, as well as on Mr. Chamberlain, and their dupes and agents, the need for caution lest the country should some time or another accept the defiance they state they are ready to hurl in its face. How would they like, for instance, if our people really resented in a practical manner their threatenings of revolt against a native Legislature, their pledges to pay no taxes, and to exhibit dis-

loyalty towards the rightful and ancient constitution of this realm? Again we tell them to beware! Their policy might easily arouse the nation to demand the immediate fulfillment of every pecuniary obligation of the Orange faction, the instant discharge of their indebtedness, both personally and through their financial institution, in good solid coin; might move it to insist that the money which has been borrowed to meet the needs of Northern trade, in Leinster, Munster, and Connaught, should be forthwith repaid.

THE LUECK INCIDENT.

Atlanta Constitution, May 13.—Not very long ago a soldier named Lueck was annoyed by two workingmen who attempted to tease him. The soldier talked back and told the men that they were under arrest and would be shot if they attempted to escape. This sobered the two and they started to run. Then Lueck took deliberate aim and wounded one mortally and the other severely. For this action the Emperor ordered the soldier to be promoted, making him Lance Corporal. But this was not all. At a military banquet last Saturday night William ordered the Corporal to be called in, and to the astonishment of the guests addressed him as follows:

Lueck, you are a splendid soldier. You maintained, as a sentry of the 3d Regiment of the Guards in the Wrangel strasse, the best traditions of my army, its discipline and honor. I hope that every soldier will follow your example on similar occasions, and will have the same clear understanding of his duties towards me, my army, and himself. Lueck, you are an honor to your regiment, and your merit shall not go unrewarded.

A glass of wine was given to Lueck, and all present by command of the Emperor drank to the Corporal's health. William then gave his portrait to the soldier and allowed him to retire blushing and ashamed of his dangerous prominence. On parade a day or two later the Emperor rode up to Lueck's regiment, called him out, and repeated his commendation of Saturday night, expressing the hope that his comrades would prove equally faithful to their own duty. Now, the people of Berlin know very well that Lueck is a murderer. He had no decent excuse for shooting the two workingmen, but the fact that they were workingmen caused William to applaud the soldier's crime. This little incident shows that the ruler of Germany hates his toiling subjects, and fears them so much that he cannot conceal his gratification when his armed hirelings shoot them down without cause. Assassination is a fearful crime, but the German tyrant invites it. His course would not be tolerated in any civilized country, no matter how law-abiding. Generally a ruler with his methods is removed by a revolution, but at a time when Europe furnishes so many red-handed Anarchists the chances are that individual action will render a popular uprising unnecessary. Few tears will be shed when this madman dies. He is doing all he can to destroy his throne and himself!

THE BELGIAN CONSTITUTION.

Philadelphia Press, May 15.—Two years ago the Belgian Radicals began a vigorous and vehement agitation for manhood suffrage through the labor unions. Great strikes were threatened, and in November, 1890, M. A. Beernaert, the Conservative Prime Minister, amazed Belgium by accepting as his own measure the bill for an extension of the suffrage proposed by a Radical, M. Gauson. From a proposal to reduce the educational qualifications required—as objectionable to Radicals as to Conservatives—the agitation has grown until both parties are now committed to the first and most sweeping change made in the Belgian Constitution since its adoption in 1831. With manhood suffrage is joined the adoption of the "referendum," under a form which permits the sovereign to refer a measure to the people. The royal veto is as dead in Belgium as in England; but this new measure will enable a King to appeal from the Legislature to a direct vote of the people on any measure which the Legislature approves and he opposes. These serious changes are proposed

on the distinct ground that the Conservatives and their allies, the Roman Catholic clergy, can command a majority by the aid of the labor and rural vote. This is by no means unlikely. It is on this ground that Leo XIII.—to-day the ablest sovereign in Europe—is seeking to make the Church republican in France. The French episcopate and the "better classes" bitterly oppose this, but the last Papal encyclical proves the Pope as firm in his purpose as he is profound in his policy, which promises throughout the Latin world to enlist the masses in defense and support of the Church.

JAMAICA AS A FIELD FOR JEWISH COLONIZATION.

Kingston (Jamaica) Gleaner, April 21.—The *Gleaner* has on previous occasions pointed out that Jamaica offered a suitable field for the settlement of the better class of Russian Jews, and we see no reason why some effort should not be made to carry out the idea to its practical fulfillment. This colony is crying out for an increased working population, and were a well-organized system of colonization adopted the material gain to the island would be very great, while permanent homes would be provided for an active and industrious people who have, without cause, been driven from their country. Such a scheme is within the bounds of easy accomplishment if a suggestion which we venture to put forward be considered a practical one, and is accepted. It is within the knowledge of our readers that an appeal was issued in this colony on behalf of these persecuted people, and a fund was started to which the subscriptions have been numerous and liberal, considering the size and circumstances of the community. The list is still open, and we think that the object which the promoters had in view will be fully met if the money collected were made the nucleus of a colonization fund for assisting a portion of the distressed class in Russia to emigrate to this island. A fact which is greatly in favor of the disbursement of the money in this direction is that there will be no difficulty in arranging for the immediate disposal of a certain number of immigrants, as we are led to believe that the West India Improvement Company would be glad to see them settle on the railway lands. There is ample room for tens of thousands of good, industrious men in Jamaica, but we would qualify this assertion by suggesting that a few hundreds might be sent as a tentative measure, and when the practical success of the first dispersion and settlement in the island has been demonstrated further contingents might follow.

EMIGRATION FROM ITALY.

Il Diritto (Rome), April 27.—The Ministerial crisis ought not to withdraw attention from certain phenomena which have a vastly important bearing on the life of the nation. The Department of Statistics has just published some figures in regard to the movement of emigration in 1891. It appears that, during the past year, the number of emigrants rose from 217,240 in 1890, to 295,000, in round numbers—an increase of about 77,000 emigrants, of whom 71,000 declared that they left their native land with no intention of returning to it. Further, the official statistics show that, of the persons who emigrated with the expressed intention of never returning, there were 77,000 in 1885, 85,000 in 1886, 128,000 in 1887, 196,000 in 1888, 113,000 in 1889, 105,000 in 1890, and 176,000 in 1891. Thus, in the past seven years about 900,000 citizens have abandoned their country because they have despaired of being able to earn their bread at home. These figures are more eloquent than any discourse as to the constant deterioration of our economic conditions. In 1886, agriculturists and rural laborers formed 65 per cent. of the emigrants; in 1887, 78½ per cent.; in 1888, 82 per cent. What must be the state of our agriculture in such circumstances? Who is going to cultivate our fields? Where can be found the statesman to solve this mighty

problem? For grappling with such a task, we confess it with grief, the present generation of so-called statesmen are mere pygmies.

RESULTS OF THE FRENCH MUNICIPAL ELECTIONS.—The Minister of the Interior has had tabulated for fifty-six departments the statistics of the municipal elections in the chief towns of the departments, the arrondissements, and the cantons. The table shows that out of 1,709 communes (chief towns as aforesaid) 1,135 have Republican Councils, 267 have reactionary Councils, and 20 have doubtful Councils. In 287 chief towns second elections are necessary, but it is certain that the new balloting will give a majority to the Republicans. In the 1,709 communes to which reference has been made, 100 in which the Councils were formerly anti-Republican have given Republican majorities, while 15 communes have ceased to be Republican. There is thus a net gain of 85 communes.—*Paris correspondence, Courrier des Etats Unis (New York), May 15.*

RELIGIOUS.

THE FARIBAULT PLAN—THE POPE'S APPROVAL.

Baltimore American, May 12.—No event in the recent history of the Catholic Church in this country has attracted as much attention from both Catholics and Protestants as the Pope's decision sustaining Archbishop Ireland in the case of the Faribault and Stillwater schools. Besides its important relation to the much-mooted school question, it discloses two interesting phases of Catholic sentiment. The Catholics had a parochial school building at Faribault, and Bishop Ireland made a proposition to the public school authorities that they buy it for one dollar and conduct it as any other school. The Catholic teachers in the parochial school were to undergo the usual public school examination for teachers and to be employed to continue the school. It was agreed that there were to be no religious instructions or exercises during the regular school hours, but that, at the conclusion of the last session of the day, the teachers were to be allowed to give the Catholic children religious lessons and teach them their catechism. The same arrangement was made with the school at Stillwater. Archbishop Ireland's innovations soon encountered the hostility of a portion of the foreign element in the Catholic Church in the Northwest, headed by Archbishop Katzer, of Milwaukee, and aided by Archbishop Corrigan, of New York, who charged that he was deserting the vital principles of the policy of Rome, and violating an edict of the Third Plenary Council of Baltimore. Archbishop Ireland, with the backing of the American or progressive school of the hierarchy, decided to carry the case to Rome. He did so, and the result was given in our cable despatches yesterday. The Congregation of the Propaganda, which is composed entirely of foreign-born men, sustained him on every point. It was a signal victory for the Archbishop of St. Paul, and it gives him increased prominence in his church. Further than that, it was a triumph for the American party, whose support he had. The fact that he submitted the question voluntarily, and that the plan had been in operation elsewhere without protest until his opponents made the issue upon him, increased the interest in the case, and the personal importance of the result. According to the decision, Archbishop Ireland is authorized to negotiate with public school boards in his diocese to turn parochial schools into public schools with Catholic teachers, who shall give religious instruction only after the regular sessions are over. It introduces a new phase into the school question, and its effect will be watched with unusual interest.

New York Catholic Review, May 21.—Rome has again spoken on the school question, and its decision is only the echo of all its previous declarations on that subject. It is, in sub-

stance, that a Christian child is entitled to a Christian education. No one will accept this verdict more promptly, more fully, or more contentedly than those who before the Holy See had finally passed upon the case held the opposite opinion. The duty of the hour, therefore, for all the Catholics in the United States, is to get together, and putting out of sight all past controversies, to build up the school system from which God is not banished. We must press on until every Catholic child receiving instruction is in a Catholic school, bearing the double burden of public and private taxation for educational purposes until our fellow-citizens relieve us of the injustice. For us now there is no room for doubt or controversy.

Boston Pilot (Rom. Cath.), May 14.—More than this was not asked by Archbishop Ireland, nor desired by him or any of those who have been watching the progress of the case with perfect understanding of his disinterested zeal for religion and education. Intelligent Catholics in the West, as well as in the various parts of the East and South where similar plans are on trial, have never claimed more for them than that they are attempts towards finding a solution of a vexed question, beginnings of justice to Catholics, and the like. No more has been claimed even where the compromise between Church and State on the matter of education has been on a national scale, as in the national schools of Ireland. The ideal system for the education of Catholic children—the only one which Catholics can accept as a finality—is the purely Catholic school, whether it be maintained wholly by the voluntary offerings of Catholic parents, or by the Catholics' share of the State school tax, which in all justice Catholics ought to have. We are not at all hopeful that our non-Catholic fellow-citizens will soon see the justice of our claim. Nor are we asking for such a division of the school fund as is above suggested. We can afford to wait.

Northwestern Chronicle (St. Paul), May 13.—The Pope has given his formal approval to Archbishop Ireland's school policy. The report accounts for the opposition to the Archbishop's plan by ascribing it to ignorance of the circumstances. We ratify this view. It is ignorance that caused the opposition, a dense, palpable, and often a culpable ignorance; an ignorance, not of the special circumstances of the special cases only, but of a more sweeping nature. There can be no longer any misunderstanding on this subject. We say with all the fervor of the Archbishop of New York, "Rome has spoken."

[The *Northwestern Chronicle* is the Roman Catholic organ of Archbishop Ireland's diocese.]

THE PROPOSED "DENOMINATIONAL DAILY."—The combined purses of the Astors and the Vanderbilts and the united genius of a Greeley and a Gladstone, enlisted in the production of a daily "denominational newspaper," would only result in leaving on the hands of its projectors the fact of an insolvency and the reminiscence of ridiculousness. The Methodist General Conference, which proposes such a diurnal idiocy, would do well to think before it jumps.—*Brooklyn Eagle, May 13.*

SOCIAL TOPICS.

THE NEGRO. CORRECTION.

Under this head was printed last week an extract credited to the *New York Catholic News*. It should have been credited to the *New York Catholic Review*.

VIEWS OF THE LEADING SOUTHERN REPUBLICAN ORGAN ON LYNCHINGS.

St. Louis Globe Democrat, May 10.—The fact that a number of negroes have lately been lynched in the South for outrages upon white women is to be deplored in the sense that it is always better to let justice be enforced by reg-

ular means than to resort to violent measures; but there is a peculiar atrocity in these cases which goes far to excuse the action of the lynchers. In all the list of crimes there is nothing more revolting than an offense of this kind; and it is no wonder that white men hasten to hang black ones who are guilty of it. The same quick and conclusive penalty should, undoubtedly, be visited upon white offenders under like circumstances; but it is easy to understand why special indignation is aroused when a negro outrages a white woman. There are reasons why it is difficult for a community to be patient when such a deed is perpetrated; and it is unless to quarrel with the sentiment that endorses lynching when the law's delay might possibly defeat the ends of justice. Little consideration is due to the brute who does a woman the worst of wrongs. When he is known to be guilty, there is no room for sympathy or forgiveness. He ought to have a formal trial when it is convenient, but the fact that a trial is dispensed with does not imply that he deserves better treatment. It is well known that these outrages have increased in recent years; and it is probable that many occur which are never reported, the victims preferring to conceal their terrible shame. Frederick Douglass insists that negroes are often unjustly accused in the matter, and that race prejudice condemns them without a fair hearing. "It is not true," he declares, "that colored men are ravishers of women and children," and he points to the fact that during the war, when the white men were mostly away from home, such outrages were unknown. But the negroes of the present are not the negroes of the past, Mr. Douglass should recollect. The new generation differs from the old one in many respects, and this tendency to criminal assaults upon white women is one of the marked changes. There can be no doubt about the facts, for they are fully authenticated. It is not at all likely that an innocent person has ever been lynched for this form of crime. The people are always well satisfied that they have caught the right man, and in most instances a confession precedes the hanging. Mr. Douglass is not to be blamed for defending his race, but he is greatly mistaken if he thinks he can make the country believe that respectable white women in the South bear false witness against the negroes in such a relation. The crimes are surely committed as represented, and so long as they continue we may expect to hear of additional applications of lynch law to those who thus shock and infuriate society with their depravity.

SHOULD THE NEGRO BE CONTENT WITH A SUBORDINATE PLACE?

Richmond State, May 14.—The Colored Baptist Convention in session in Washington last week undertook to attack its Southern brethren. It seems that the "Southern Colored Baptist Convention last year agreed that nothing is plainer to anyone who knows this race than its perfect willingness to accept a subordinate place; that this is the condition it prefers above all others, and this is the condition in which it attains the highest development of every attribute of manhood." The Washington gathering has seen fit to condemn this utterance, but this condemnation does not offset the correctness of the assumption. The negro is happier in a subordinate position, and he is unhappy just in so far as he allows himself to be drawn from that position. In the South a large majority of the race live. Therefore the representatives of the race in the South know them better and have had the best opportunity of seeing them since they have been cast upon their own resources.

JIM-JAMS AMONG THE ILLINOIS WHITES.

Chicago Conservator (Colored), May 14.—The white people of Duquoin, Ill., are having a slight attack of jimm-jams owing to the fact that a bright colored girl has passed the examination of the grammar school and won promotion to the high school. Never in the history of the high school has it had a colored pupil, and hence there is great commotion over the

colored girl's success. The white pupils, so the report says, threaten to leave if the colored pupil enters.

MISCELLANEOUS.

THE MEMPHIS BRIDGE.

Louisville Courier-Journal, May 14.—The formal opening of the great bridge over the Mississippi at Memphis was a very important event in the industrial progress of the southern part of this valley in which we live. As one of the orators of the occasion said, it is the first bridge to be built across the real Mississippi, that is, across the river after it has received the Missouri from the west and the Ohio from the east, each, with its great system of tributaries, swelling the volume of the Father of Waters, and vastly increasing the difficulty and expense of spanning it with permanent arches of steel and stone. It was natural that upon such an occasion considerable hyperbole and highflown statement should have been expended upon the multitude that was present, but the discriminating reader knows how to make allowances for such as that. Judged by the standards of new countries the progress of the southern half of the Mississippi Valley has not been rapid in either wealth or population. But that part of the country has suffered from terrible misfortunes, which it is now bravely repairing. The introduction of railroads changed the comparative value of the Mississippi river as a commercial channel, and the intervention of the war annihilated Southern capital, and caused nearly all railroads to be built East and West, instead of North and South. Everything went to New York instead of New Orleans, and it has been a hard task for the country along the southern Mississippi to recover its old importance. But the completion of the gigantic structure at Memphis shows how much enterprise and energy are now doing for the lower Mississippi river country. It will greatly facilitate trade between the regions east and west of the river, and should hasten the growth of Memphis, which seems to have the situation and prospect of a great city.

"JOURNALISM."

New York Town Topics, May 12.—The editors of the New York press have a great deal to answer for in the matter of setting before the world the affairs of people who are only conspicuous and vulgar. They permit their reporters to hobnob with the showy brother and sisterhood of Broadway, and print long stories about individuals who have no reason for ever being mentioned outside the resorts they lounge in. Certain actors are always in the newspapers because these actors get drunk with the reporters. We are continually reading of local politicians, of bookmakers, of professional loafers, who never go far enough from the Broadway cafés to lose the smell of them, and we read of them because these individuals make companions of newspaper pirates and keep filled the glasses of the latter.

New York Morning Advertiser, May 16.—The *New York Sun* is apparently delighted with the conviction of the *World's* London correspondent for libel, because the trial revealed the fact that much of the *World's* alleged cable news is brought over in a steamboat. But in the same week that this sad revelation was made the *Sun* was assessed \$10,000 by a jury up the country for printing libelous stories about a physician and a young woman— which leaves the *Sun* \$5,000 behind its neighbor, and with no better reputation so far as its "news" is concerned.

Brooklyn Standard-Union, May 14.—An interviewer of the *Advertiser* corps distinguished himself yesterday by conversing with Mrs. J. Coleman Drayton, and making a report that seems fair of the conversation. The methods of the interviewer were those of masterly simplicity. He called at the house, stated his name and business, and was told the lady was

out walking. He took a walk, met Mrs. Drayton just as she was returning, and introduced himself. She responded that he was one of her worst enemies, but what did he want, and he desired to know merely whether she was satisfied with the terms of her father's will.

H. RIDER HAGGARD'S LATEST BOOK.—In "Nada, the Lily," H. Rider Haggard relates further deeds of Umslopogaas, the preternatural axeman, and of Chaka, his unspeakable father. The narrative is put in the mouth of a Zulu, one of the actors in the scenes described, and it suffers from the circumstance. It runs in a droning rhythm, and is surcharged with a hifalutin and childish rhetoric that nobody but a hurried and conscienceless story-teller ever employed. The lily of the title is a copper-colored girl who loves Umslopogaas, and who gets wedged into a cave and dies. But there is not much about her. The tale is chiefly concerned with slaughter, of which there is enough to depopulate the entire African continent; but it is perfunctory and quite uninteresting slaughter. The history of "Bill Bidden, Trapper," in the old and lovely dime novel series, is a gem of modesty, verisimilitude, and artistic finish in comparison with "Nada, the Lily." The only piece of imagination in this new story that could have cost the author any pains whatever is concerned with a pack of spirit wolves that follow Umslopogaas and another young warrior to battle, and even this lupine novelty labors under the disadvantage of being ridiculous. The tale is almost wholly without surprises. It is cheap and plotless. Its copious slaughter does not redeem it. To see the butchers at work upon the pigs in Chicago would be forty times as exciting.—*New York Sun*, May 14.

FOREST PRESERVATION IN INDIA.—The forests of India offer a most instructive object-lesson for Americans. The waste of valuable wood by the axe and by fire was almost as reckless in that country as in our own until the Government began to take measures to protect it. The first efforts did not strike at the root of the trouble, and therefore much time was wasted until Dr. (now Sir Dietrich) Brandis began working in the right direction. The central idea of Sir Dietrich was that the state should manage the forests for the distinct purpose of securing a revenue, and under his administration marked progress was made at once. Our own forests should be preserved for other reasons than merely to insure a lasting timber supply; but, with the example of India before us, where the forests now yield a revenue of two million of dollars a year, there seems no reason why our own public forests, if properly managed by the Government, should not pay for their protection. It will be a great gain for this country when we learn that forest lands can be wisely cut over without destroying the forests.—*Garden and Forest* (*New York*), May 11.

TEMPLES AND SHRINES IN JAPAN.—Japan is tolerably well provided with temples and shrines in proportion to the number of her inhabitants. She has 193,242 shrines, attached to which are 14,643 Shinto officials, or over 13 shrines to one official; and she has 108,109 temples, where 53,606 priests officiate, or nearly two temples to one priest. These figures are somewhat surprising in the sense that, for every fifteen places of worship in the Empire, there are only two clericals. Comparing these figures with the population, it appears that one person in every 527 of the nation is either a Buddhist priest or a Shinto official, and that there is one place of worship for every 119 of his Imperial Majesty's subjects.—*Japan Weekly Mail* (*Yokohama*).

AN INSUFFICIENT ARGUMENT FOR VEGETARIANISM.—Lady Paget has written an article for the *Nineteenth Century* in which she sets forth the blessings and advantages of vegetarianism. Among them she enumerates the

"sense of superiority" which the convert feels when he has succeeded in subduing forever his appetite for flesh. Of course I do not know what are the crying needs of the circle in which Lady Paget moves, but for my own part I do not think that my friends and acquaintances need to feel any more superior than they do already; and as for deliberately preaching to them a gospel designed to increase their self-esteem, I would really beg to be excused. If, on the other hand, Lady Paget knows of any system of diet designed to promote true humility, I will take great pleasure in assisting her to spread its fame.—*Kate Field's Washington*.

AN UNWARRANTED BOAST.—Under the caption of "A Clean Newspaper," the *New York Herald* of yesterday publishes a letter from one of its readers, giving it "credit for making an effort to stem the tide of filth which has been rising about us ever since Dr. Parkhurst began his malodorous work," and, meekly accepting the praise thus bestowed, it feelingly declares that "it is not the function of a newspaper to feed the appetite for scandal." By the way, however, now that the *Herald* is so virtuously inclined, why does it not purify its "Personal Column"? In the estimation of many, who may be regarded competent judges, that department is a disgrace to it, and ought either to be reformed or wholly abandoned. The "Personal Column" appeared yesterday as usual, and contained as many objectionable features as ever, and, somehow or another, we cannot bring ourselves to believe that it had any business in a professedly "clean newspaper."—*Boston Traveller*.

A JOURNAL OF FASHION FOR LADIES OF COLOR.—Among the evidences of progress of the colored race, assisting in the demonstration of the rise of the general level notch by notch, may be enumerated the establishment of *Ringwood's Afro-American Journal of Fashion*. This journal is described as "a neat and readable magazine intended to meet the needs of ladies of color and to assist them in the selection and style of dress and form of fashion in which to bring out to the best advantage their personal characteristics and display their dressy taste."—*Elmira Gazette*.

CHEAPNESS OF CREMATION IN ENGLAND.—The *London Times* (May 7) prints this advertisement:

Cremation Society of England.—The Council are able to announce the reduction of the charge for cremation to £5. Full particulars on application to the Hon. Sec., 8 New Cavendish street, Portland place, W.

OBITUARY.

JOHN S. BARBOUR.

Springfield Republican, May 15.—Senator John S. Barbour, of Virginia, who died in Washington yesterday, of heart disease, had been in Congress since 1880, and in the Senate since 1889. He was born in Culpeper County, Va., in 1820, and was educated at the University of Virginia, and a graduate of its Law School. He was chosen to the Legislature in 1847, and served four terms. In 1852 he was made President of the Orange and Alexandria Railroad, now the Virginia Midland, and served in that position twenty-nine years. He took no active part in the war, his position as railroad president exempting him, under the law, from military service. A large part of the time Mr. Barbour's road was held by Union troops, and he had little to do with running it. He does not seem to have occupied a public position of any kind during that period. He resigned his railroad presidency to go into Congress, where he served in the House until he was chosen to the Senate to succeed Riddleberger. Mr. Barbour had long been an active political leader in his State, and an able business man, though he never took high rank in the debates of the Senate. He was an unsuccessful aspirant for Postmaster-General in President Cleveland's Cabinet, and has been an active opponent of his renomination this year.

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 University Extension in Canada and England. Thomas Adams, D.C.L. *University Extension*, May, 6 pp.
 Wellington Memorial (the), Stevens and. Walter Armstrong, Director National Gallery of Ireland. *XIX Cent.*, London, May, 9 pp.
 Whitman (Walt), Aspects of. Hugh McCulloch, Jr. *Harvard Monthly*, May, 4 pp.

POLITICAL.

- Australian System (the) of Voting. Practical Working of, in Massachusetts. Richard H. Dana. *Annals Amer. Academy*, May, 17 pp.
 Dissolutions (Memorable). G. Barnett Smith. *XIX Cent.*, London, May, 22 pp. Historical survey of some momentous political struggles.
 Irish Crisis (the), Points About. IV. The Rev. J. Halpin. *Donahe's Mag.*, June, 4 pp.
 Irish (The) at Nantes. Rev. P. Hurley, P.P. *Dublin Rev.*, April, 12 pp.
 Irish Local-Government Bill (The). J. E. Redmond, M. P. *Fort. Rev.*, London, May, 13 pp. Shows the weakness of Mr. Balfour's Bill.
 Land Aristocracy (the) in India. The Decay of. The Hon. Odai Partab Singh, Rajah of Bhingah. *XIX Cent.*, London, May, 9 pp.
 Liberal Outlook (The). T. Wemyss Reid. *XIX Cent.*, London, May, 8 pp. Discusses the policies of the political parties of England.
 Over-Administered Nation (An). *Macmillan's*, London, May, 4 pp. On some administrative peculiarities in Germany.
 Pennsylvania Ballot Law of 1891 (the). The Merits and Defects of. Charles C. Binney. *Annals Amer. Academy*, May, 21 pp.
 River and Harbor Bills. Emory R. Johnson. *Annals Amer. Academy*, May, 29 pp. I. The Opposition to River and Harbor Bills; Its Nature and Significance. II. The History of River and Harbor Bills. III. The River and Harbor Bill of September, 1890. IV. The River and Harbor Legislation of the United States Compared with that of England and France. V. The Present Policy of the United States Regarding Rivers and Harbors.
 Victoria Nyanza Railway (the). A Parliamentary View of. Sir Richard Temple, Bart., M. P. *Fort. Rev.*, London, May, 11 pp. With Map.

RELIGIOUS.

- Anglican Writers of the Council of Ephesus. Rev. L. Rivington. *Dublin Rev.*, April, 29 pp.
 Christianity (Amateur). W. H. Mallock. *Fort. Rev.*, London, May, 27 pp. Severe strictures on the Christianity of Mrs. Humphrey Ward and Mr. W. T. Stead.
 Conclave, The Next. C. B. Roylance Kent. *Macmillan's*, London, May, 7 pp.
 Cross (the True), The Early History of. The Rev. Herbert Thurston. *Month*, London, May, 13 pp.
 Deaf-Mutes (Our Catholic): Their Condition and Necessities. P. M. Whelan. *Donahe's Mag.*, June, 7 pp.
 England's Devotion to St. Peter. The Bishop of Salford. *Dublin Rev.*, April, 21 pp.
 Faith: St. James and St. Paul. Prof. R. W. Moss. Walking by Faith. The Rev. C. O. Eldridge. The Faith of Moses. Pres. Edwards. *Preacher's Mag.*, May, 6 pp.
 German Catholics, Lessons from. The Rev. F. Goldiè. *Month*, London, May, 7 pp. Review of *Catholiques Allemands*, A. Kannengieser.
 Hebrews (the) The Epistles to—The Author of the Epistle. Prof. G. G. Findlay. *Preacher's Mag.*, May, 3 pp.
 Holy Water. The Rev. J. McKernan. *Donahe's Mag.*, June, 2 pp. Its use, etc.
 Josiah, The Character and Work of. Prof. A. M. Wilson. *Old & New Test. Student*, May, 8 pp.
 Mosaic Authorship (The) of the Pentateuch. Canon Howlett. *Dublin Rev.*, April, 18 pp.
 Moses: His Life and Its Lessons. The Rev. Mark Guy Pearse. *Preacher's Mag.*, May, 6 pp.
 Old Testament Study in Switzerland. I. French Switzerland. The Rev. N. J. Rubinkam. *Old & New Test. Student*, May, 4 pp.
 Paul's Belief, The Development of. Prof. George H. Gilbert, *Old & New Test. Student*, May, 4 pp.
 Protestantism in England. E. Peacock. *Dublin Rev.*, April, 12 pp.
 Religions (Existing), A Panoramic View of. Carlos Martyn. *Demorest's Monthly*, June, 4 pp.

- Scholasticism and Modern Thought. Father Cuthbert. *Merry England*, London, May, 17 pp. Defines Scholasticism, etc.
 Shakespeare and the Bible. The Rev. G. S. Goodspeed. *Old & New Test. Student*, May, 4 pp.
 Theosophy. Rev. W. D. Strappini. *Dublin Rev.*, April, 14 pp. A hostile article.
 Vicar (The) of Christ in His Relation to the Church of Christ. The Rev. W. Humphrey. *Month*, London, May, 19 pp.

SCIENCE AND PHILOSOPHY.

- Alcohol as a Food. J. H. Kellogg, M.D. *Bacteriological World*, April, 2 pp. The conclusion is, Alcohol is really not a food.
 Appalachian Mountains of Pennsylvania. Prof. W. M. Davis. *Goldthwaite's Geograph. Mag.*, May, 8 pp. Illus.
 Baby's Footprint (a), The Meaning of. Dr. Louis Robinson. *XIX Cent.*, May, 12 pp. Illus. Argues that the human foot is historically a climbing organ.
 Chronograms, On. James Hilton, F.S.A. *Antiquary*, London, May, 5 pp.
 Crete, Researches in—The Præsian Peninsula. Dr. F. Halbherr. *Antiquary*, London, May, 24 pp.
 Electricity (Human). Prof. McKendrick. *Fort. Rev.*, London, May, 8 pp.
 Glaciers and Glacial Phenomena. William B. Dunning. *Goldthwaite's Geograph. Mag.*, May, 6 pp. Illus.
 Grippe (La). Prof. S. G. Dixon, M.D., and R. D. Howe, M.D. *Bacteriological World*, April. Facts regarding the micro-organism of *La Grippe*.
 Micro-Organisms of the Mouth. John H. Linsley. *Bacteriological World*, April, 4½ pp.
 Micro-Organisms (Virulent), The Attenuation of. Prof. F. G. Novy, M.D. *Bacteriological World*, April, 24 pp.
 Railroad Surgery, Antiseptics in. C. H. Richardson, M.D. *Southern Med. Record*, May, 4 pp.
 River-Valleys, II. Flood-Plains and Deltas. Ralph S. Tarr. *Goldthwaite's Geograph. Mag.*, May, 6 pp. Illus.
 Savage (The Rev. Minot J.) and Evolution. *Donahe's Mag.*, June, 3½ pp. Criticises Mr. Savage.
 Science (Recent). Prince Kropotkin. *XIX Cent.*, London, May, 19 pp.
 Weather (The), How It Is Forecast. E. B. Dunn. *Demorest's Mag.*, June, 4 pp. With Maps.
 Wounds and Diseases Involving both Abdomen and Thorax. J. McFadden Gaston, M.D. *Southern Med. Record*, May, 7 pp.

SOCIOLOGICAL.

- Burial Reform, Some Words on. Samuel Macauley Jackson. *Charities Rev.*, May, 4 pp.
 Charity in Japan. Prof. C. Meriwether. *Charities Rev.*, May, 11 pp.
 Civilization, Social Order, and Morality in the United States of America. *Blackwood's*, Edinburgh, May, 20 pp. The leading article in *Blackwood's*; anonymous; very severe.
 Cremation, The Roman Decree on. *Month*, London, May, 10 pp. A translation of the Decree, with brief comments upon it.
 Elmira Reformatory (The). Z. R. Brockway. *Fort. Rev.*, London, May, 10 pp. Descriptive of the Reformatory at Elmira, N. Y.
 Household Clubs: How Will They Affect Small Households? Lady Margaret Hamilton. *XIX Cent.*, London, May, 4 pp.
 Indian Education. Frank W. Blackmar. *Annals Amer. Academy*, May, 21 pp. "Thorough and efficient education is the only means to help the Indian permanently."
 Indian Race (The), Is It Exceptional? W. W. Wotherspoon, 1st Lieut. 12th Infantry. *Lend a Hand*, May, 7½ pp. The conclusion is that the characteristics of the Indian do not specially differ from those of other peoples.
 Inebriates, The Treatment of. *Lend a Hand*, May, 3 pp. The Massachusetts policy.
 Leicester, Ancient. Roach le Schonix. *Antiquary*, London, May, 4 pp.
 Lodging-House (A Dock). Miss March-Phillips. *Fort. Rev.*, London, May, 10 pp. Description of a lodging-house near one of the docks.
 Lodging-Houses (Boys') in New York. W. P. Johnson. *Lend a Hand*, May, 10 pp. Descriptive.
 Machines, The Economic Theory of. Augusto Graziani. *Annals Amer. Academy*, May, 3 pp. Reply to Mr. Stuart Wood.
 New York Society, Studies of. Mazo W. Hazeltine. *XIX Cent.*, London, May, 16 pp.
 Opium-Smuggling in India. *Blackwood's*, Edinburgh, May, 9 pp.
 Philistine (a), What Is? G. Santayana. *Harvard Monthly*, May, 10 pp. Treats of the modern Philistine.
 Pocoson (a), Physiography of. Charles Hallcock. *Goldthwaite's Geograph. Mag.*, May, 4 pp.
 Profit-Sharing (Railway). Prof. J. W. Jenks. *Charities Rev.*, May, 4 pp. Suggests the plan as a means for the settlement or prevention of trouble between railways and their employees.
 Revolution (A Third). Edward P. Cheyney. *Annals Amer. Academy*, May, 10 pp. Discusses the question: Have we entered upon an economic revolution?
 Temperance and Good Citizenship. The Rev. A. J. Rich. *Lend a Hand*, May, 3 pp. Descriptive of an organization in Milford, N. H.
 Temperance Question (the), An Aspect of. T. B. Griffith. *Dublin Rev.*, April, 9 pp. On the character and effects of whiskey—cheap whiskey particularly.
 Unemployed (the), An Experiment in Behalf of. Fred. W. Speirs. *Charities Rev.*, May, 7 pp.
 "Wild Women" (the So-Called), A Defense of. Mrs. Mona Caird. *XIX Cent.*, London, May, 19 pp. Answers Mrs. Lynn Linton.

UNCLASSIFIED.

- Balaclava and the Russian Captivity. One of the "Six Hundred" on the Balaclava charge. J. W. Wightman, Late 17th Lancers. *XIX Cent.*, London, May, 14 pp.
 Bechuanaland, The Chiefs of, Among. Theodore Brent. *Fort. Rev.*, London, May, 13 pp. Descriptive of the country, customs, etc.
 Big-Bills. *Cornhill Mag.*, London, May 11 pp. On large-billed birds.
 Columbus and His Tenies. IV. Capt. W. H. Parker. *Goldthwaite's Geograph. Mag.*, May, 5 pp.
 Cozumel — The Pygmies' Island. E. M. Aaron, Ph. D. *Goldthwaite's Geograph. Mag.*, May, 6 pp. With Map. Descriptive.
 Eastern Travel, Sketches from. *Blackwood's*, Edinburgh, May, 24 pp. The Syrian Desert; Karyatén and the Kaso el Hér; Palmyra; Baalbek and the Lebanon; from Zahle to Beyrouth.
 Flowers, The Queen of. E. M. Harding. *Demorest's Mag.*, June, 8 pp. Illus. The history of the rose.

- Gems in the High Priest's Breastplate. Harriet E. Wilson. *Minerals*, May, 3 pp. Descriptive.
- Grand Chartreuse (the), Six Months at. Algar Therold. *Dublin Rev.*, April, 14 pp.
- Lava-Fields (The) of Snake River Valley. J. M. Goodwin. *Goldthwaite's Geograph. Mag.*, May, 4 pp. Illus.
- Lost in the Rockies. W. H. Grenfell. *XIX Cent.*, London, May, 11 pp. Descriptive.
- Mankind. Definition—Counterfeits—Courage Is the Man. The Rev. T. M. Ulvang. *Denahoe's Monthly*, June 64 pp.
- Maori Meeting (A). The Rt. Hon. the Earl of Meath. *XIX Cent.*, London, May. Descriptive of a meeting of Maoris, for the purpose of discussing with the Premier certain questions of land-tenure.
- Mason and Dixon's Line. E. L. Vallingham. *Goldthwaite's Geograph. Mag.*, May, 2 pp. Defines the boundary.
- Mica (Mount). C. E. Waterman. *Minerals*, May, 2 pp. Descriptive.
- Music-Hall (A Spanish). Arthur Symons. *Fort. Rev.*, London, May, 7 pp. Descriptive.
- New Guinea (British). Explorations and Discoveries in, Since the Proclamation of Sovereignty. J. P. Thomson. *Goldthwaite's Geograph. Mag.*, May, 6 pp.
- Posy Rings. John Evans. *Longman's*, London, May, 20 pp.
- Yarrow (The) of Wordsworth and Scott. *Blackwood's*, Edinburgh, May, 13 pp.

GERMAN.

- Pre-Raphaelites (The). A British School of Painters. Cornelius Gurlitt. *Westermann's Monats-Hefte*, Braunschweig, April, 30 pp.
- Princess Jaja. A Fairy Story. Kurd Lasswitz. *Nord und Süd*, Breslau, April, 11 pp.
- Prussian States (the Old), Tales of the Last Years of. Albert Nande. *Deutsche Rundschau*, Berlin, April, 3 pp.
- Public-School Law (The) and the Change of Ministry. *Preussische Jahrbücher*. Berlin, April, 6 pp.
- Rembrandt or Ferdinand Bol. I. Max Lautner (Author of "Who is Rembrandt?") *Deutsche Revue*, Breslau, April, 11 pp. A critical comparison of Rembrandt's character with the works attributed to him.
- Roman Times (The) and the Quarrelling Scholars. General G. Schroeder. *Preussische Jahrbücher*, Berlin, April, 35 pp.
- Russian Game-Birds: The Blackcock at Home. Fred Whishaw. *Longman's*, London, May, 13 pp.
- Umbrian Lyrics—Alinda Bonacci Brunamonti. Franz Xaver Kraus. *Deutsche Rundschau*, Berlin, April, 20 pp.

Books of the Week.

AMERICAN.

- Anglo-Israel and the Jewish Problem. The Rev. T. R. Hewlett. Spangler & Davis, Phila. Cloth, \$1.00.
- Archaeologists, Tracts for. Reprints from Various Periodicals. 1st Series, 1880—1891. J. H. Lewis, St. Paul, Minn. Hf. Roan, \$2.75.
- Bible Work (The). J. Glentworth Butler D. D. Butler Bible Work Co. Cloth, Illus., Maps, Diagrams, \$4.00.
- Christianity, The Evolution of. Lyman Abbott. Houghton, Mifflin, & Co. Cloth, \$1.25.
- "Come Live With Me, And Be My Love." An English Pastoral. Robert Buchanan. Lovell, Coryell, & Co. Cloth, \$1.00.
- Cortlandt Laster, Capitalist. Harley Deene. Laird & Lee, Chicago. Paper, 50c. Awarded \$1,000 prize for best original novel by an American author.
- Fate of Fanella. A Novel. By Helen Mathers, Justin H. McCarthy, Frances E. Trollope, A. Conan Doyle, May Crommelin, F. C. Phillips, "Rita," Joseph Hatton, Mrs. Lovett Cameron, Bram Stoker, Florence Marryat, Frank Danby, Mrs. Kennard, Richard Dowling, Mrs. Hungerford, Arthur à Beckett, Jean Midemass, Clement Scott, Clo. Graves, H. W. Lucy, Adeline Sergeant, G. Manville Penn, "Tasma," F. Anstey. Cassell Pub. Co. Cloth, \$1.00.
- Geographical Pathology: An Inquiry into the Geographical Distribution of Infective and Climatic Diseases. Andrew Davidson, M.D. Appleton, 2 vols. Cloth, \$7.00.
- Goethe's Meisterwerke, Einführung in: Selections from Goethe's Poetical and Prose Works; with Copious Biographical, Literary, Critical, and Explanatory Notes. A Vocabulary of Difficult Words, also a Life of Goethe. Dr. W. Bernhardt. D. C. Heath & Co., Boston. Cloth, \$1.50.
- Goldoni (Carlo). Comedies of. With Introduction by Helen Zimmern. A. C. McClurg & Co., Chicago. (Masterpieces of Foreign Authors.) Cloth, 75c.
- Irresistible Conflict (The) Between Two World Theories. The Rev. Minot J. Savage. Arena Pub. Co., Boston. Cloth, \$1.00.
- Jew (The) at Home. Joseph Pennell. Appleton. Cloth, Illus., \$1.00.
- Literature, Martyrdoms of. Robert H. Vickers. Charles H. Sergel & Co., Chicago. Half leather, \$2.50.
- Marionettes. Julius Gordon. Cassell Pub. Co. Cloth, \$1.00.
- Member of Tattersall's. Hawley Smart. Lovell, Coryell, & Co. Paper, 50c.
- Men, Mines, and Animals of South Africa. Lord Randolph Churchill. Appleton. Cloth, Illus., \$5.00.
- Music and Its Masters. Anton Rubenstein. Charles H. Sergel & Co., Chicago. Cloth, \$1.00.
- On the Rack. A Novel. William C. Hudson. Cassell Pub. Co. Paper, 50c.
- Peru, A History of. Clements R. Markham. Charles H. Sergel & Co., Chicago. Cloth, Illus., \$2.50.
- Smith (Henry Boynton). Lewis T. Sears, D.D. Houghton, Mifflin, & Co. Cloth, \$1.25.
- Social and Literary Papers. Charles Chauncy Shackford, Emeritus Professor in Cornell University. Roberts Bros., Boston. Cloth, \$1.25.
- Sources of Consolation in Human Life. The Rev. W. R. Alger. Roberts Bros., Boston. Cloth, \$1.50.
- Water Cure (My). Tested for more than 35 Years, and Published for the Cure of Diseases and the Preservation of Health. From the German of Sebastian Kneipp, Parish Priest of Wörishofen (Bavaria). F. R. Pustet & Co., New York and Cincinnati. Cloth, \$1.50.
- Wheels and Wheeling. An Indispensable Handbook for Cyclists. Luther H. Porter. Wheelman & Co., Boston. Payer, 75c.
- Yellow Snake (The). W. H. Bishop. Lovell, Coryell & Co. Paper, 50c.

Current Events.

Wednesday, May 11.

In the Senate, the French Extradition Treaty is considered in executive session.....The House considers the Sundry Civil Appropriation Bill.....Iowa Democrats instruct their delegates to Chicago for Boies.....Sessions of the Methodist General Conference at Omaha continue.....The convention of the Brotherhood of Locomotive Engineers opens in Atlanta.....The convention of the Federation of Women's Clubs opens in Chicago.....It is ascertained that thirty-five lives were lost in the colliery disaster in Washington.....In New York City, the Annual meeting of the American Tract Society is held.....Henry A. Hoelzel, a young lawyer, kills himself, perhaps by accident, by an injection of poison.

Lord Salisbury and Mr. Balfour receive a deputation from the London Trades Council, to urge the establishment of an eight-hour day.....The Unionist nominee is returned at the bye-election in North Hackney.....General Gresser, Prefect of Police in St. Petersburg, dies from the effects of a quack medicine.

Thursday, May 12.

In the Senate, the Naval Appropriation Bill is considered; the nomination of T. Jefferson Coolidge to be Minister to France is confirmed in executive session.....The House further considers the Sundry Civil Appropriation Bill; a resolution to investigate the Pinkerton detective agency is passed.....The bridge over the Mississippi River at Memphis is opened with elaborate ceremonies.....The contest in the Methodist General Conference regarding lay representation ends in a victory for the laymen.....The Childs-Drexel National Home for Printers, at Colorado Springs, is formally dedicated.....In New York City, the funeral of William Astor takes place; his will gives the bulk of his estate to his son, John Jacob.

It is understood that England, Austria-Hungary, and Italy have accepted the invitation of the United States for an international monetary conference on silver.....The British Government declines to give assent to the convention between the United States and Newfoundland.....Anarchists make an attempt to blow up a crowded street-car in Buda-Pest, Hungary.....A majority of Brazilian Congressmen decide to approve the acts of the Government, without proceeding to the election of a President.

Friday, May 13.

The Senate considers the Naval Appropriation Bill; Mr. Gorman speaks strongly in favor of adequate appropriations for public works.....The House spends the day in consideration of the Sibley claim.....It is announced that Justice Harlan and Senator Morgan have been selected as arbitrators and ex-Minister Phelps as chief counsel on the part of the United States in the Bering Sea arbitration.....Governor Flower signs sixty-two Bills; commutes the death sentence of Henry C. Fanning to imprisonment for life; and appoints Waugh Lynn Civil Justice in the City of New York.....The Attorney-General is asked to bring an action to test the validity of the action of the trustees of the New York Life Insurance Company in giving a yearly pension of \$37,500 to Mr. Beers.....In New York City, a number of strikes are ordered in consequence of the granite men's troubles.

Mr. Porter, American Minister to Italy, arrives in Rome.....The clause of the Ballot Act permitting illiterate voting, is repealed by the British House of Commons.....Many miners in a colliery in Hungary are drowned by a sudden flood resulting from a waterspout.....The house of a mine overseer at Lens, France is wrecked by dynamite.

Saturday, May 14.

Senator John S. Barbour of Virginia, dies suddenly in Washington of heart disease; the House of Representatives passes resolutions of respect to his memory.....Floods continue to do great damage in the West; heavy rains are swelling the Mississippi, Missouri, Illinois, and other rivers.....At several places in New England there is a lockout of granite-workers.....Governor Flower refuses to commute the death sentence of Tice, the wife-murderer.....In New York City, Superintendent of Education Jasper makes his annual report.

In the Newfoundland Legislature, the Bill introduced by Premier White-way enforcing the French Shore Treaties is defeated on second reading.....Mr. Gladstone indicates that he expects the general elections in Great Britain to take place at the end of June.....Another dynamite explosion takes place in France.

Sunday, May 15.

Baron Fava, Italian Minister to the United States arrives; he is warmly welcomed by his countrymen in New York City, and proceeds to Washington.....California stage-robbers kill a messenger and secure \$20,000 from the Wells-Fargo Express Company; one of the robbers is captured.....Jonathan Blanchard, president of Wheaton (Ill.) College, dies.....A railway collision on the "Big Four" road in Ohio kills and wounds many persons.....Jersey City and Hoboken partially enforce the Excise Laws.....In New York City, final preparations are made by the labor unions to aid the granite-workers in their struggle against the manufacturers of New England.

The completion of the new Italian Cabinet is announced.....It is said that traces of poison have been found in the body of the Prefect of the St. Petersburg police.....Tricoups secures a large majority in the Greek general elections; a serious riot occurs in Athens.

Monday, May 16.

Funeral services of Senator Barbour are held in the Senate Chamber, Bishop Keane, of the Catholic University, officiating.....The House resumes consideration of the Sundry Civil Appropriation Bill.....The United States Supreme Court hands down some important decisions and adjourns to October.....Mr. Foster is inaugurated Governor of Louisiana.....Weak levees on the Mississippi give way, and much damage is done; women and children are rescued with difficulty.....Further trouble is anticipated among the stockmen in Wyoming.....The American Library Association begins its annual meeting at Lakewood, N. J.....The Methodist General Conference decides against the election of bishops.....In New York City, building operations and paving are seriously interrupted by the granite strike.

A hurricane in New Zealand does great damage to property and causes the loss of many lives.....In the House of Commons, Sir W. V. Harcourt attacks the financial policy of the Government; Mr. Goschen replies.

Tuesday, May 17.

The Senate considers the Naval Appropriation Bill; and rejects Mr. McPherson's amendment.....The House is occupied with the Sundry Civil Bill.....The Congress of the National Art Association opens in Washington.....A National League of College Republican Clubs is formed at Ann Arbor.

It is understood that Newfoundland will remove discriminations against Canada as to bait and tariff.....Persia declines Russia's offer of a loan.....Two assaults upon women are committed in a compartment of a railway train in England, by a clergyman.

"It will be the English people's Word Book."—THEO. W. HUNT, Professor of Rhetoric and English Literature at Princeton.

DICTIONARY-MAKING; ITEMS OF INTEREST FROM THE EDITORS' WORKSHOP.

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A Thorough and Helpful Treatment of Synonyms—The Appendix Under a Single Alphabet—Quotations Wanted— The Word *Bruit*—Early Subscribers Pleased to Wait, Etc.

[Selections in these columns from the Standard Dictionary have not passed final revision.]

The treatment of synonyms in the Standard will be a characteristic of the Dictionary. The idea will be to bring out the finer, nicer distinctions of words, especially with reference to correct, established usage at the present day. To do this in the most helpful way, synonymous words will be treated, as far as possible, in groups, to which the individual words will be duly referred, so that by turning to the key-word, the reader will have all the terms, with their proper discriminations before the eye at once. This will be found much more helpful than the fragmentary method often followed. A sample of this method is the following treatment of INSANITY (the definition which will be given in the Dictionary being here omitted):

Synonyms., aberration, alienation, craziness, delirium, dementia, derangement, frenzy, hallucination, lunacy, madness, mania, monomania. *Insanity*, craziness, derangement, *lunacy* and *madness* are general terms; of these *insanity* is the most exact and comprehensive, including, in its widest sense, all morbid conditions of mind; but, in the more frequent restricted sense, including only such forms of mental disorder as are persistent. *Craziness* is a vague, popular term for any sort of disordered mental action, or for conduct suggesting it. *Lunacy* originally denoted intermittent *insanity*, supposed to be dependent on the changes of the moon (*L. luna*); the term is now applied in general and in legal use to any form of mental unsoundness, except idiocy, but chiefly to *insanity* of a mild type. *Madness* is the old, popular term, now less common, for *insanity* in its widest sense, but was suggestion of excitement, akin to *mania*; we speak of melancholy *madness* when it is regarded as very deep and intense. In the derived sense, *lunacy* denotes what is insanely foolish, *madness* what is insanely desperate. *Derangement* is commonly thought of as one of the slighter forms of mental disorder, and likely to be curable; hence the word is a common euphemism for *insanity* of any type. *Delirium* is always temporary, and is characterized by incoherence of thought, with a tendency to wildness and perhaps *frenzy*; *delirium* is specifically the *insanity* of disease, as in acute fevers, or of intoxication from the use of alcohol, opium, etc. *Dementia* is a general weakening of the mental powers by age or disease, resulting in imbecility; it is specifically applied to senile *insanity*, dotage. *Aberration* is eccentricity of mental action, due to an abnormal state of the perceptive faculties, and is manifested by error in the perceptions and rambling thought; *alienation* is unnatural strangeness of mental action, with loss of control over the movements of the mind. *Hallucination* is the apparent perception of that which does not exist or is not present to the senses; as the seeing of

spectres and reptiles in *delirium tremens*. *Monomania* is mental *derangement* as to one subject or object, while one is sane as to all else. *Frenzy* is raving and furious *insanity*, especially as manifested in paroxysms of fury suddenly arising and subsiding; *mania* is a more persistent form of frantic excitement, generally characterized by *hallucination*. Compare *synonyms* for *IDIOCY*. *Antonyms*, clearness, common sense, intelligence, lucidity, mental soundness, rationality, reason, sanity, sense, sound reason, sound sense, soundness of mind.

An Appendix Readily Consulted.

"I take the liberty to suggest that you put in the Standard a Biographical Dictionary. I believe that it can be done with advantage to yourselves. Even if nothing but birthplace, family, and dates are given it will be useful."

E. P. PENDLETON.

"FORT MCINTOSH, TEXAS."

The Standard will contain an extensive Appendix, in which, under a single alphabet, will appear the important geographic and biographic names, also prominent names in fiction, pseudonyms, etc. The proper spelling and pronunciation of each will be given, with brief description. The Appendix is being prepared by Dr. Titus Munson Coan. This fact, however, must not be lost sight of, a dictionary and cyclopedia are essentially different one from the other. It is the chief function of a dictionary to spell and pronounce words and tell their derivation and meaning. We are also endeavoring to keep in mind that description is one thing and definition another. It is comparatively easy to fill many volumes with interesting cyclopedic matter, but as the Standard is to be a single-volume Dictionary and to contain scores of thousands of words not to be found in any other single-volume work, we must confine ourselves closely to definite work.

Quotations Wanted.

Hub—*n.* Anything central in position or importance.

We wish a quotation illustrating the figurative use of this term, similar to its meaning in the expression: "Boston is the *hub* of the universe."

Humble—*a.* (1) Without horns. (2) Chafed, sore bruised.

Spot Cash—Prompt or immediate payment; payment on delivery.

Infare—*n.* (1) A housewarming or reception given by a newly married couple. (2) [Southern U. S.] The wedding dinner of the bridegroom.

Incisive—*a.* Cutting, or used for cutting [in the literal sense, and not the figurative sense.]

Injured—*a.* Expressing a sense of hurt; as, an injured air.

Ivories—*n., pl.* A humorous term for the teeth.

Jag—*n.* A one-horse load.

Juggie—*n.* A feat of legerdemain.

Kick—*v.* To rebound or spring backward. Said concerning a gun or similar weapons.

Knickerbockers—*n., pl.* Juvenile, loose pantaloons gathered at the knee.

In every case state the full name of the book, magazine, or paper, name the author and publisher, give the name on which the quotation is to be found. If the quotation is taken from a periodical, add the column of the page and the date of issue.

Has the Word "Bruit" any Extensive Use in This Sense?

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